MINUTES

OF THE

SYNOD OF SOUTH CAROLINA,

AT THEIR

SESSIONS, IN WINNSBOROUGH,

FAIRFIELD DISTRICT, S. C., NOV. 1851;

WITH

AN APPENDIX.

COLUMBIA, S. C.
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MINUTES

OF SYNOD OF SOUTH CAROLINA.

WINNSBORO, S. C., Nov. 6. 1851.
Thursday, 11 o'clock, A. M.

The Synod of South Carolina met, according to adjournment, in the Presbyterian Church, Winnsboro, on Thursday, Nov. 6th, 1851, at 11 o'clock, A. M., and was opened with a sermon by the Moderator, Rev. J. B. Adger, from Rom. v. 1: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Constituted with prayer. Upon calling the roll, the following members were found to be present.

Presbytery of South Carolina.

Ministers. —A. W. Ross, J. F. Gibert, T. L. McBride, J. McLees, S. S. Gaillard, J. C. Williams, J. B. Hillhouse, W. B. Telford, R. H. Reid.

Elders.—W. B. McAllister, Midway; S. N. Evins, Nazareth; T. C. Perrin, Upper Long Cane; A. Walker, Providence and Rocky River; W. N. Blake, Rock Church; J. Cowan, Greenville; A. G. Campbell, Spartanburg C. H.

Presbytery of Bethel.

Ministers.—J. H. Saye, J. R. Gilland, W. Banks, J. R. Baird, E. P. Palmer, W. T. Savage, A. W. Miller, A. A. James, A. M. Watson.

Elders.—D. G. Stinson, Fishing Creek and Cedar Shoals; John Knox, Catholic and Pleasant Grove; Eli Meek, Beersheba; Robert Wylie, Purity; G. H. Miller, Concord; James Johnson, Mt. Olivet; Abraham McJunkin, Cane Creek; John Foster, Lancaster, Waxhaw, and Six Mile; William Wylie, Hopewell.

Presbytery of Harmony.

Ministers.—W. Brearley, T. R. English, W. M. Reid, J. J. DuBose, M. D. Fraser, S. Donnelly, G. C. Gregg, S. H. Hay, W. W. Wilson, A. E. Chandler, T. A. Hoyt.

Elders.—W. T. Wilson, Hopewell; T. Lauderdale, Salem (Lit-

tle River;) M. E. Muldrow, Salem (Black River;) J. R. Aiken, Winnsboro; Robert Roseborough, Horeb and Aimwell; J. K. Douglass, Camden; R. E. Ellison, Lebanon.

Presbytery of Charleston.

Ministers.—A. W. Leland, D. D., E. Palmer, G. Howe, D. D., T. Smyth, D. D., J. H. Thornwell, D. D., J. B. Adger, J. Douglas, F. Jacobs, B. M. Palmer, J. L. Girardeau.

Elders.—John Caldwell, Glebe street, Charleston; Andrew Crawford, Columbia.

ABSENT.

Presbytery of South Carolina.

Ministers.—Hugh Dickson, Joseph Hillhouse, D. Humphreys, W. Carlile, J. L. Kennedy, E. T. Buist, P. H. Folker, S. B. Lewers, D. M. Turner, W. McWhorter, W. H. Davis, J. McKittrick, Z. L. Holmes, E. F. Hyde, C. B. Stewart, D. Wills.

Churches.—Antioch, New Harmony, Liberty Spring, Duncan's Creek, Rocky Spring, Little River, Warrior's Creek, Greenville C. H., Bethesda, Richland, Pickens C. H., Laurens C. H., Mt. Calvary, Avaleigh, Smyrna and Gilder's Creek, Spartanburg C. H., Bethcah, Hopewell, (Keowee,) Mt. Zion, Nazareth, (Beaverdam,) Carmel, Goodhope, Anderson C. H., Broadaway, Roberts, Bethel, Fairview, North Pacolet, Bethany, Lebanon, Hopewell, Little Mountain, Friendship, Varennes, Willington, Mt. Tabor.

Presbytery of Bethel.

Ministers.—R. B. Walker, W. B. Davies, S. L. Watson, P. E. Bishop, D. J. Auld, L. W. Curtis, J. M. Anderson, J. L. R. Davies, J. M. H. Adams.

Churches.—Bethel, Ebenezer and Unity, Bullock's Creek, Fairforest, Bethesda, Yorkville, Salem, Unionville, Shiloh.

Presbytery of Harmony.

Ministers.—J. Harrington, A. Bui, S. S. Davis, D. D., P. Pierson, J. L. Wilson, Joseph Brown, J. P. McPherson, E. Cater, D. McQueen, J. C. Coit, D. Frierson, J. A. Wallace, A. D. Campbell.

Churches.—Darlington, Bishopville, Mt. Zion, Williamsburg, Midway, Sumterville, Concord, Beaver Creek, Cheraw, Brewington, Harmony, Indiantown, Great Pedee, Little Pedee, Reedy Creek, Pine Tree, Hephzibah, Pisgah, Carolina.

Presbytery of Charleston.

Ministers.—J. Wallace, J. L. Merrick, J. B. Dunwody, W. L. Hughes.

Churches.—2d Church, Charleston; Walterboro, Beech Island, Boiling Springs, Hamburg, Graniteville, Wilton.

Upon completing the roll, Synod took recess till 3 o'clock, P. M.

THURSDAY, Nov. 6, 1851, 3 o'clock, P. M.

After recess Synod met, when the following persons, after assigning satisfactory reasons for tardiness, were enrolled, viz: Rev. S. L. Watson, Rev. E. F. Hyde, Rev. P. E. Bishop, Rev. D. J. Auld, with Messrs. Joseph Adams, Elder from Bethel Church; John Barnes, Elder from Beaver Creek; Newton Plaxco, Elder from Salem Church; Samuel Moore, Elder from Bethesda Church, and W. Philips, Elder from Liberty Spring Church.

Rev. T. R. English was chosen Moderator, and Rev. E. Palmer temporary Clerk.

The following persons were invited to sit as corresponding members: Rev'd. R. Chamberlain and Rev'd. T. F. Montgomery, of the Synod of Georgia; Rev. G. W. Boggs, of the Synod of Mississippi; Rev. T. E. Peck, of the Synod of Philadelphia; Rev. Mr. Boyce, of the A. R. Church; and Rev. Messrs. McCorquedale and Menardie, of the M. E. Church. A letter was received from Rev. J. L. Kennedy, assigning reasons of absence from present Sessions, and resigning his Professorship in Oglethorpe University, which item was put on the docket.

Absentees from the last meeting were called upon for their excuses—also the Churches which were not represented—which were severally sustained, with the exception of the Church of Cheraw, in regard to which the following minute was adopted: The Church at Cheraw having offered, as an excuse for not sending a Delegate to either of the last two regular meetings of this Synod, that "it is their custom to find out whether any Elder can attend—and if none can attend, and if their reasons appear satisfactory, then the Session does not appoint a delegate;" this Synod thereupon resolved that the excuse of the Church at Cheraw is not sustained, and instructs that Session always to appoint a Delegate and an Alternate, and throw the responsibility of attendance upon them.

Letters were read, presenting satisfactory reasons of absence from the present meeting, in behalf of Rev. J. C. Coit and the Church of Cheraw, Rev. Joseph Hillhouse, Rev. D. Humphreys and Goodhope Church, Rev. P. Pierson and Midway Church, Rev. D. McQueen and Bethea Church. Excuses were also presented and sustained in behalf of the Churches of Lebanon, Walterboro, Anderson C. H., Bullock's Creek, Mt. Zion and Greenville C. H.

A resolution was offered, proposing to institute a Committee to consider the excuses of absentees and to report to Synod, which was placed on the docket.

Synod then adjourned, with prayer, to meet to-morrow morning at 9 o'clock.

SECOND SESSION.

FRIDAY, Nov. 7, 1851,
9 o'clock, A. M.

Synod met according to adjournment, and was opened with prayer. The minutes of yesterday were read and approved. The Moderator announced the appointment of the following Committees:

Religious Exercises.—Messrs. M. D. Fraser, E. F. Hyde, S. L. Watson, J. K. Douglas and A. Crawford.

Bills and Overtures.—J. B. Adger, A. W. Leland, T. Smyth, W. B. McAllister, D. G. Stinson, W. T. Wilson.

Judicial Committee.—A. W. Ross, J. H. Thornwell, W. B. Davies, S. N. Evins, John Knox, John Caldwell.

Financial Committee.—T. C. Perrin, A. Crawford and M. E. Muldrow.

On the Narrative.—J. H. Saye, J. F. Gibert, A. Walker.

On Minutes of Assembly.—D. J. Auld, W. W. Wilson, A. G. Campbell.

On Records of South Carolina Presbytery.—J. R. Gilland, J. R. Baird, Eli Meek.

On Records of Bethel Presbytery.—J. J. DuBose, J. B. Hillhouse, J. Cowan.

On Records of Harmony Presbytery.—P. E. Bishop, J. Douglas, W. Phillips.

On Records of Charleston Presbytery.—S. L. Watson, T. L. McBride, W. Wylie.

Narratives of the Presbyteries of South Carolina, Bethel, Harmony and Charleston, were read and referred to the Committee on the Narrative. The statistical reports were also read, and are as follows:

The Presbytery of South Carolina report to the Synod of South Carolina, that they consist of 24 Ministers, and have under their care 45 Churches, 1 licentiate and 3 candidates; and that they have ordained Robert H. Reid, and installed him Pastor of the Church at Anderson C. H. That they have received David Wills from Cherokee Presbytery as a licentiate under their care, and have ordained and installed him as Pastor of Church at Laurens C. H. That they have organized a Church at Bachelor's Retreat, Pickens District, to be known as the Retreat; and have also received Bethia Church, Abbeville District, that made application to be received under the care of Presbytery.

The Presbytery of Bethel report, that they consist of 18 Ministers, and have under their care 5 Probationers, 3 candidates, and 23 Churches. Of their Ministers, all are Pastors or stated supplies except three; and of these three, one is superannuated, and the other two in feeble health. They have licensed A. Enloe, A. A. James, A. M. Watson, A. J. Witherspoon and A. L. Crawford, to preach the Gospel; and have ordained A. A. James, and installed him Pastor of the Fairforest Church; also A. M. Watson, as an Evangelist. They have also received Rev. J. M. H. Adams, from the Presbytery of Concord, and appointed him as stated supply of the Church at Yorkville; and have dismissed Rev. A. M. Watson, to connect himself with the Presbytery of Indian, as a Missionary to the Chickasaw Indians, under the direction of our Board of Foreign Missions. They have also dissolved the pastoral relation between Rev. J. H. Saye and the united Churches of Fairforest and Cane Creek.

The Presbytery of Harmony report, that they consist of 24 Ministers, and have under their care 3 candidates and 27 Churches. They have dissolved the pastoral relation between the Rev. S. S. Davis, D. D., and the Bethesda Church; also the pastoral relation between Rev. T. A. Hoyt and the Churches of Lebanon and Salem, (L. R.) They have received Rev. A. D. Campbell, from the Presbytery of Fayetteville, and Rev. S. H. Hay, from the Presbytery of Charleston, and installed him Pastor of Bethesda Church, Camden.

They have divided the Church of Beaver Creek, and organized a new Church there, under the name of Liberty Hill.

The Presbytery of Charleston report that they consist of 9 Churches and 14 Ministers, and have under their care 2 licentiates, and 7 candidates. They have dissolved the pastoral connexion between Rev. W. L. Hughes and the Church at Beech Island; also the pastoral connexion between Rev. A. A. Porter and the Glebe street Church, Charleston, and have dismissed him to join the Presbytery of East Alabama. They have dismissed Rev. S. H. Hay to join the Presbytery of Harmony. Rev. J. H. Thornwell, D. D., has resigned his Professorship in the South Carolina College, and accepted a call to the pastorate of the Glebe street Church, Charleston.

Messrs. W. E. James, Elder from Darlington Church, and Samuel Clark, Elder from Beech Island Church, and Rev. J. A. Wallace, appeared in Synod, and assigned reasons for tardiness, which were sustained. Rev. J. A. Wallace rendered his excuse for absence at the last Session; also for the absence of a Delegate from Williamsburg Church for the present Session, which were sustained; also, an excuse for the same Church, for not being represented at the last meeting, which was not sustained. Rev. Joseph Brown offered satisfactory reasons for tardiness; also reasons for absence at the last meeting, which were not sustained.

Rev. W. H. Singletary, of the Synod of Mississippi, was invited to sit as a corresponding member.

A resolution was introduced, proposing to the Synod to engage in the business of colportage for the books of the Board of Publication; which was referred to a Committee consisting of Messrs. J. H. Saye, A. W. Leland, John Caldwell.

The standing rule, appointing religious exercises for this hour, was suspended. The letter of Rev. J. L. Kennedy was taken up from the docket, and was referred to a Special Committee, consisting of Messrs. A. W. Leland, T. Smyth, G. Howe, D. J. Auld, Joseph Brown, T. C. Perrin, J. Caldwell and A. Crawford, with instructions to nominate a candidate for the Professorship made vacant by the resignation of Mr. Kennedy, and to draft a plan by which the endowment may more readily be completed.

Letters were read from the Churches of Harmony and Hopewell, giving reasons for the absence of their delegates for the past and present sessions of Synod, which were sustained.

The report of the Board of Directors of the Theological Seminary was read, and referred to a Committee consisting of Messrs. G. C. Gregg, W. Banks and W. Wylie.

The Committee on Religious Exercises offered a partial report, which was adopted, and is as follows:

Eleven o'clock, Friday morning, sermon by Rev. J. A. Wallace.

Three o'clock, Devotional Exercises of Synod, as follows:

Singing, and reading of Scripture, by the Moderator.

Prayer, by Mr. John Caldwell.

Address, by Dr. Thornwell.

Prayer, by Dr. Howe.

Address, by Rev. J. McLees.

Prayer, by Dr. Leland.

Singing and Benediction, by the Moderator.

Seven o'clock, P. M., sermon by Rev. S. H. Hay.

The Publishing Committee presented a bill for printing minutes of Synod, which was referred to the Committee on Finance.

The following resolution was adopted: Whereas, many of our Churches, not represented at the last meeting of Synod, have failed to send up excuses for such delinquency, *Resolved*, that when it has been occasioned by neglect, it exposes them to censure from the Head of the Church; and Synod would affectionately exhort the Churches to look upon punctual attendance of the higher courts as at once a duty and a privilege.

Yorkville was chosen as the place of the next meeting of Synod, and the time fixed on Wednesday before the 4th Sabbath in October, 1852, at 7 o'clock, P. M.

Synod then receded from business, to attend upon public worship.

After preaching, Synod came to order. The Committee to whom was referred the letter of Mr. Kennedy, reported the following recommendations, which were adopted:

1. That brother Kennedy's resignation be accepted.

2. That Synod proceed forthwith to fill the vacancy, by an immediate election of a successor.

3. Your Committee have decided by the vote of a majority, after considerable discussion, to nominate Professor Lane to fill the South Carolina Professorship in Oglethorpe University.

4. Your Committee unanimously recommend the adoption of a plan completing the endowment of the above named Professorship, which has been submitted to the committee, and will be laid before the Synod.

In accordance with the second of these recommendations, it was made the order of the day to enter upon the election of the Professor, immediately after the devotional exercises of the Synod in the afternoon; and Rev. J. R. Gilland was put in nomination, besides the nominee of the Committee.

Rev. D. Wills appeared in Synod, and rendered satisfactory excuse for tardiness.

Synod then took recess till 3 o'clock, P. M.

FRIDAY, Nov. 7, 1851, } 3 o'clock, P. M. }

Synod met. The Committee on Religious Exercises presented an additional scheme, which was adopted, and is as follows:

Saturday at 11 o'clock, Missionary discourse, by Rev. P. E. Bishop.

Saturday at 7 o'clock, P. M., sermon by Rev. Dr. Howe.

Sabbath morning, sermon by the Moderator.

Sabbath afternoon, sermon by Rev. Dr. Leland.

Sabbath night, sermon by Rev. Dr. Thornwell.

Communion services introduced, and distribution of the Bread, by the Moderator.

Distribution of the Cup and concluding Address, by Rev. Thomas Smyth, D. D.

Monday morning, sermon by W. B. Telford.

At the Methodist Church: Sabbath morning, sermon by Rev. F. Jacobs.

Sabbath afternoon, sermon by Rev. J. McLees.

Sabbath night, sermon by Rev. J. L. Girardeau.

It was made the order of the day for to-morrow morning at half past 9 o'clock, to hear the report of the Executive Committee of Foreign Missions.

Mr. John Brown, Elder from Liberty Hill, and Rev. J. M. Anderson, appeared in Synod, and offered satisfactory excuses for tardiness.

A complaint was presented from the Church of Beaver Creek, which was referred to the Judicial Committee.

The Committee on Records of Presbytery of South Carolina re-

ported that the book was not placed in their hands, and begged to be discharged, which request was granted.

The Committee on the Records of Presbytery of Charleston, reported, recommending their approval, with the exception of the minutes of a *pro re nata* meeting, held without the presence of an Elder, which item was placed on the docket.

The hour for the first order of the day having arrived, the devotional exercises of Synod were held according to the programme submitted by the Committee on the same; after which the second order of the day was taken up, to wit: the election of a Professor to the Chair of Mathematics in Oglethorpe University, which resulted, upon declaring the ballot, in the choice of Mr. Lane, which election was, upon motion, unanimously confirmed.

In accordance with the fourth recommendation of the Committee on Mr. Kennedy's letter, the plan for the completion of the endowment of the South Carolina Professorship in Oglethorpe University was submitted and considered, and is as follows;

Resolved 1. That our solemn pledges to the Synod of Georgia, her generous liberality towards the Theological Seminary, and the interests of the Oglethorpe College, require us to make immediate and strenuous exertions for the final endowment of the South Carolina Professorship in that Institution.

Resolved 2. That this work requires no great lapse of time in order to render it complete; and that if the sum needed be divided by an apportionment among our churches, as far as practicable, according to the rates already established for the usual Presbyterial assessments, it will not be burdensome upon any, and will be a just and equitable arrangement for raising the required sum.

Resolved 3. That as a matter of information for each congregation, an apportionment be now made of such an amount as will secure the endowment; and that the pastors and sessions of each congregation be requested to take immediate measures for raising their respective quotas, or more, if practicable, to guard against deficiencies which may occur.

Resolved 4. That ——— be a Committee to preside over and stimulate this effort, and to act in the premises with such agencies as the Board of Directors of the Oglethorpe University may deem it proper to authorize.

Resolved 5. That if from this effort an amount should accrue beyond that which is requisite for the complete endowment of the Oglethorpe Professorship, in that case the residue shall accrue to

the Library of the University, to endow a fund for the increase of the same.

Resolved 6. That the following apportionment be recommended to the Committee having charge of the matter, not as obligatory, but to be adopted or modified at discretion:

PRESBYTERY OF SOUTH CAROLINA.

Upper Long Cane,	$323	Roberts,	130
Nazareth,	275	Mt. Zion,	96
Greenville,	240	Varennes,	96
Fairview,	240	Antioch,	65
Hopewell, (Abbeville,)	240	Smyrna,	65
Willington,	240	Bethesda,	65
Lebanon,	200	Friendship,	65
Rocks,	200	Little River,	65
Rocky River,	200	Midway,	65
Providence,	200	Mt. Tabor,	65
Aveleigh,	162	Warrior's Creek,	65
Bethany,	162	Broadaway,	48
Carmel,	162	N. Pacolet,	48
Goodhope,	162	Richland,	48
Hopewell, (Keowee,)	162	Gilder's Creek,	32
Laurens,	162	Nazareth B. D.,	32
Liberty Spring,	162	Duncan's Creek,	16
Little Mountain,	162	Bethel,	16
Rocky Spring.	162	Spartanburg,	61
Anderson, C. H.,	130		

PRESBYTERY OF HARMONY.

Lebanon,	$261	Cheraw,	348
Hopewell,	348	Aimwell,	124
Indian Town,	348	Salem, L. R.,	174
Williamsburg,	348	Darlington,	174
Winnsboro,	261	Brewington,	174
Camden,	448	Pine Tree,	87
Mt. Zion,	348	Reedy Creek,	87
Salem, (B. R.,)	348	Beaver Creek,	174
L. Pedee,	87	Liberty Hill,	174
Carolina,	87	Hephzibah,	87
Midway,	174	G. Pedee,	87
Sumterville,	261	Bishopville,	174
Horeb,	124	Harmony,	87
Concord,	261	Pisgah,	

PRESBYTERY OF CHARLESTON.

2d Church, Charleston,	$1,655	Beech Island,	217
Glebe street,	435	Wilton,	174
Columbia,	500	Boiling Springs,	100
James Island,	217	McPhersonville,	100
Walterboro,	260		

These resolutions were adopted seriatim, and the report adopted as a whole; and Messrs. G. Howe, A. W. Leland, B. M. Palmer, J. B. Adger, G. C. Gregg, T. C. Perrin and G. T. Snowden, were appointed the Committee named in the fourth resolution.

Rev. J. P. McPherson appeared in Synod and rendered reasons for tardiness, which were sustained.

Synod took recess till after public worship to-night.

FRIDAY, Nov. 7, 1851,
8 1-2 o'clock, P. M.

After divine service, Synod came to order. The Committee appointed to draft a pastoral letter on the subject of the Sabbath, presented and read such a letter, which was adopted and ordered to be printed in the appendix to the minutes; also that 1,000 copies be published in the form of a circular, and that the Pastors of Churches read the same to their congregations.

Rev. T. A. Hoyt and Rev. A. E. Chandler obtained leave of absence from the remaining sessions of Synod.

The Synodical Committee on Education presented their report, which was read and referred to a Special Committee, consisting of Messrs. J. H. Thornwell, D. J. Auld and J. Barnes.

Synod then adjourned with prayer, to meet on to-morrow morning at 9 o'clock.

THIRD SESSION.

SATURDAY, Nov. 8, 1851,
9 o'clock, A. M.

Synod met according to adjournment, and was opened with prayer. The minutes of yesterday's session were read, and after some amendments were approved.

The Committee to whom was referred the report of the Directors of the Theological Seminary, presented the following report, which was adopted:

"The Committee on the report of the Board of Directors of the Theological Seminary would offer the following report:— Your Committee would recommend that the report of the Board of Directors be adopted and printed in the appendix to the Minutes. The following points claim the special attention of this body:

1. Synod would express its hearty concurrence in the profound

sentiments of esteem and gratitude acknowledged by the Board in accepting the resignation of Mr. Law as Treasurer. No tribute of respect can exhaust the obligation of this body to one who has so long and so devotedly identified himself with the interests of the Seminary; and it is the fervent prayer of this Synod that the evening of his life may be peaceful and happy.

2. Synod approves the efforts of the Board to close all subscriptions to the New Fund, and more especially the contemplated increase of the Library, by means beyond the ordinary donation of books.

3. The Synod must express its regret that the correspondence of the Board with Rev. Dr. McGill has not been consummated either by the acceptance of the Chair proffered him in the Seminary or by a distinct refusal of the same; and they hope that the absence of a definite decision on the part of Dr. McGill will not so embarrass the Synod of Georgia as to prevent specific action on the subject.

4. The Synod concurs in the arrangement of the Board in securing the services of an assistant in the department of Biblical Literature, by which arrangement the Professor filling that chair will be enabled to devote himself more exclusively to Biblical criticism."

Nominations for filling vacancies in the Board of Directors of the Theological Seminary were made, and the election made the order of the day for Monday morning at 9 o'clock.

The hour for the order of the day having arrived, the report of the Executive Committee of Foreign Missions was read and referred to a Special Committee, consisting of Messrs. A. W. Leland, M. D. Fraser and J. Caldwell. In connexion with this report, Churches which had not contributed to the cause of Foreign Missions were called upon, according to a standing rule of Synod, to assign reasons for such neglect. The following resolution was also adopted:

Whereas, this Synod appointed, two years ago, Rev. D. M. Turner, to prepare a pastoral letter on systematic benevolence, to be published among our Churches; and whereas, the Synod have not yet received any report from Mr. Turner on this subject; therefore,

Resolved, That this Synod still anxiously desire to have this letter prepared by Mr. Turner, and they do now appoint him and Elder T. C. Perrin, of Abbeville, a Committee for the performance of this duty.

Synod then receded from business, to hear a discourse on Foreign

Missions, by Rev. P. E. Bishop, preached by appointment of Synod, which, after Synod's coming to order, was, on motion, requested to be placed in the hands of the Executive Committee of Foreign Missions for publication.

Rev. Messrs. A. W. Leland and G. Howe were appointed to bring in a minute relative to the deaths of Rev. Dr. W. A. McDowell, and of the venerable Rev. Dr. Archibald Alexander.

Rev. J. J. DuBose and Rev. D. J. Auld obtained leave of absence from the remaining sessions of Synod, when recess was taken till 3 o'clock, P. M.

SATURDAY, Nov. 8, 1851, }
3 o'clock, P. M. }

Synod met. A letter was read from Rev. S. S. Davis, and from J. G. Williams, Elder from Little River Church, giving reasons for absence from the present meeting, which were sustained. Leave was given to Mr. T. Lauderdale to be absent till Monday morning.

The Committee on the Narrative reported the following, which was adopted:

NARRATIVE.

Once more by the blessing of Providence, this Synod has been permitted to convene. Once more we are called upon to deliberate and act in reference to the welfare of Zion, to "sit together in heavenly places," to recount the labors, trials and success of the past, and to consult in reference to the future. It becomes us to record, with profound gratitude, the goodness of the Great Head of the Church in sparing the lives, and continuing the health, of such a large proportion of the Ministers and Ruling Elders within our bounds; to acknowledge his hand in the peace and prosperity we have enjoyed; and most devoutly to render thanksgiving for his rich spiritual gifts and benefits.

In looking over the various schemes and operations which claim the attention of this Synod as a body, in considering the varied and numerous labours of Ministers and Elders as individuals, we should never lose sight of the fact that they all should tend to one point, should be directed to the same object. This great end is a *proper state of religion* within our bounds, and wherever men live upon

earth. Religion is an internal life, a state of the soul which manifests itself by external actions, and is open to the observation of all. What, then, is the state of piety in our bounds, as deduced from the combined observation of all those who are stationed upon the walls of Zion? What are the results of the labors, privations, and acts of self-denial of God's people embraced in the Presbyterian Church in this State?

The Presbytery of South Carolina state in their Narrative as matters of humiliation, and as calling for increased prayer and diligence, the fact that a spirit of worldly mindedness is growing in many places—that professors of religion are deterred from attendance upon gospel ordinances by trivial causes—that slackness in a proper observance of the Sabbath is manifest among many—that family religion is far too much neglected—and that worldly amusements are exerting a baneful influence upon many of the children of the Church. They further lament that many of their Churches have a very inadequate supply of Gospel ordinances; from which it is feared that many Churches now feeble are becoming feebler still. Over against these circumstances of discouragement are to be set the facts: that the desire of the Churches for the formation of the pastoral relation and an increase of pastoral duties and spiritual privileges, is on the increase—that to some Churches encouraging additions have been made—that Sabbath Schools and Bible Classes are sustained—and that religious instruction is afforded for the special benefit of the colored population in a portion of the Churches of this Presbytery. No mention is made of contributions for Church extension, or the noble efforts of this body in establishing schools to be under the direction and control of the Presbytery.

The Presbytery of Bethel gives upon the whole a favorable representation of the state of religion within its bounds. All their congregations have enjoyed the stated means of grace; attendance upon the ordinances has generally been encouraging; catechetical instruction and pastoral visitation are attended to in most of the Churches, and are thought to be on the increase. A greater degree of attention to the peculiar wants of the colored population is manifest in this Presbytery. The state of piety in most of the churches is thought to be sound and healthful; very encouraging additions have been made to the Churches of Fishing Creek, Catholic, Beersheba, Bethel and Pleasant Grove. Some efforts have been made in

the work of missions; and it is hoped that these efforts will be increased by the establishment of a mission to the blacks.

The Presbytery of Charleston so far as existing congregations are concerned, gives a favorable statement of the condition of things. And while they deplore the smallness of the number of their Churches and the feebleness of some of them; while they appear deeply sensible of the difficulties of Church extension within their bounds, still manifest a determination to grapple with these difficulties, and carry the glad tidings of salvation to many of the destitute within their territorial limits.

The brethren of Harmony Presbytery deplore the fact, that the apparent advance of piety has not been proportioned to the means or instrumentalities employed. In some of their congregations no advance has been made, whilst in others there have been encouraging additions. The Churches sustain the various schemes for Church extension, with a commendable degree of liberality. This Presbytery is successfully engaged in Missionary operations within its own bounds, and also in the distribution of the books of the Assembly's Board of Publication.

Upon the whole, we are justified in the conclusion that the cause of religion is on the advance in this State; that our churches are on the increase—yet that the measure of success accompanying the administration of the ordinances of God's House is below that of many preceding years. We are admonished to be zealous, to "strengthen the things that remain that are ready to perish." We are called upon to increase our efforts as Pastors to "preach the word, to reprove, to rebuke, to exhort with all long suffering and doctrine." And especially are we admonished to pray without ceasing for the influences of the Holy Spirit, without which all plans, all efforts, all instrumentalities, are but as sounding brass and tinkling cymbal. The excellency of the power is of God, and not of us.

Rev. Mr. Bansemer, of the Lutheran Church, was invited to sit as a corresponding member.

A letter was received from Rev. C. B. Stewart, giving his excuse for absence from the preseut sessions, which was not sustained.

The Special Committee appointed to inquire into the expediency of Synod's engaging in the work of colportage, offered their report, which was put on the docket.

The Special Committee, to whom was referred the report of the Synodical Committee of Education, presented the following report, which was adopted:

The Committee to whom was referred the report of the Committee of Education, have examined it with care, and commend the diligence and zeal with which the Committee has fulfilled its trust. The account of the Treasurer presents a balance, which shows that the contributions of the Church are not commensurate with the demands upon its gifts. It is to be hoped that this whole subject will be commended to the attention of our churches. This Synod cannot consent that any young man whom God has called should be crippled in his preparations for the ministry by the narrowness of his resources. They recommend that the committee should reject no worthy applications, but appeal to the Churches in the name of Christ, for whatever may be needed in prosecuting the work. That appeal cannot be in vain.

Your Committee finally recommend that the Committee of Education be re-appointed

The Judicial Committee brought before Synod two complaints against Harmony Presbytery—one being the complaint of Thomas M. Gore, and the other a complaint of Messrs. W. Brearly and Jos. Brown, which were placed on the docket as Nos. 1 and 2.

The Committee of Bills and Overtures presented Overtures Nos. 1 and 2, which were put on the docket.

Rev. G. C. Gregg was appointed to preach the sermon on Missions at the next meeting of Synod, and Rev. J. McLees his alternate.

The Committee on the subject of a fund for the indigent families of deceased ministers presented their report, which was placed on the docket.

The Financial Committee presented the following report, which was adopted:

The Financial Committee, to whom was referred the account of A. S. Johnston for printing the Minutes of the last Synod, beg leave to report the following assessment to discharge the same, to wit:

Presbytery of South Carolina,		$20 15
Do	of Bethel,	14 90
Do	of Harmony,	20 15
Do	of Charleston,	18 10
		73 30

The Committee on the subject of Slavery offered a report, which was adopted. On motion, it was resolved, that it be recommended to the Editors of the Southern Presbyterian Review for insertion in that periodical; also resolved, that it be printed in the Appendix to the Minutes, and 5000 copies be struck off in pamphlet form, and that the Editors of Presbyterian papers be requested to publish the same in their columns.

The Moderator was excused from preaching on Sabbath morning, and the duty laid upon Rev. J. H. Thornwell; Rev. T. Smyth was also appointed in place of Rev. D. J. Auld, to close the communion services; and Rev. B. M. Palmer in place of Rev. J. H. Thornwell, to preach on Sabbath night.

The exception of the Committee, on the Records of the Presbytery of Charleston, was taken up from the docket, in relation to which the following resolution was adopted:

Resolved, That in the judgment of this Synod, the *pro re nata* meeting of the Presbytery of Charleston, at Charleston on Sept. 9, 1851, was irregular, inasmuch as it constituted and proceeded to business without a ruling Elder: the Synod, however, admit the validity of what they did.

Rev. E. F. Hyde, and Elder W. Philips, obtained leave of absence from the remaining Sessions of Synod.

Rev. Messrs. G. C. Gregg and J. B. Adger, with Elders T. C. Perrin and G. T. Snowden, were, on motion, added to the Committee to superintend the complete endowment of Professorship in Oglethorpe University.

Synod then took recess till after public worship to night.

SATURDAY, Nov. 8, 1851,
8 1-2 o'clock, P. M.

Synod came to order after divine service.

Judicial case, No. 2, was taken up from the docket, which was the complaint of Messrs. W. Brearley and Jos. Brown, against the Presbytery of Harmony, for refusing them the right to dissent from accepting the Report of the Commissioners to the General Assembly. The Moderator having reminded Synod that they were now about to

sit in the solemn capacity of a judicial court, and of the consequent responsibility to render a righteous judgment; the decision complained of was first read, then the records of the inferior court, after which the original parties were heard, and lastly the members of the inferior court. Upon calling the roll, the complaint was unanimously sustained.

Synod then adjourned with prayer, to meet on Monday morning at 9 o'clock.

FOURTH SESSION.

MONDAY, Nov. 10, 1851, 9 o'clock, A. M.

Synod met according to adjournment, and was opened with prayer. The minutes of Saturday's Session were read and approved.

The order of the day was taken up, to-wit: the election to fill vacancies occurring in the Board of Directors of the Theological Seminary, which resulted as follows:

Ministers.—J. Douglas, M. D. Fraser, E. Cater, J. R. Gilland.

Laymen.—J. Knox, W. Adger, J. A. Crawford.

In relation to the election for Trustees of Oglethorpe University it was

Resolved, That in the absence of any knowledge of the members who go out of the Direction of the same, the same members be re-elected.

On motion, the order for religious services at 11 o'clock, was suspended.

Judicial case, No. 1, was taken up from the docket, being the complaint of Thomas Gore against the Presbytery of Harmony, for dismissing a reference from Beaver Creek Church. The Moderator having again reminded the Synod of the solemn judicial capacity in which they were to sit, the decision complained of was first read, then the reasons assigned for the complaint; after which the original parties, and the members of the inferior court were heard. The roll being called, and the final vote taken, the complaint was sustained in part by a vote of 26 to 25, and a Committee, consisting of Messrs. P. E. Bishop, W. Banks and T. C. Perrin, was appointed to bring in a minute on this subject.

The following resolution was adopted: that Rev. Dr. Thornwell be, and hereby is, appointed to attend the meeting of the Synod of Mississippi, to be held at New Orleans in January next, to lay before them the claims of the Theological Seminary at Columbia, and invite their patronage and co-operation in its support; and that in case of his inability to fulfil this appointment, the Executive Committee of the Board of Directors be empowered to appoint an Alternate to perform, in behalf of this Synod, the same service.

The Committee on the Minutes of the General Assembly offered the following resolutions for the adoption of the Synod:

Resolved, That in view of the vast field for Domestic missions now opened in our country, this Synod earnestly recommend to all our Churches, to make increased efforts to enlarge their contributions to this cause; and that we enjoin it on all our Pastors and Stated Supplies, to bring the facts presented in the Report of the Board of Missions, before the people of their charge; and, if possible, introduce some systematic form of making their contributions.

Resolved, That the last Thursday of February be observed as a day of special prayer, for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary Institutions; and especially, that many may be called and qualified by divine grace for the work of the ministry.

Resolved, That this Synod dissent from the resolutions, passed by the late General Assembly, touching the dissolution of Church membership; which resolutions are found on pages 33, 34, printed Minutes, and are in the words following, to-wit: "That in the opinion of this Assembly, there is no constitutional or scriptural mode of separating members from the Communion of the Church, except by death, dismission to join another Church, or by discipline;" and again, "that no Church Session has authority to dissolve the connexion of a communicant with the Church of Christ, except by excommunication," &c.

The first two of the above resolutions were adopted, and the third was referred to a special Committee, consisting of Messrs. J. H. Thornwell, T. Smyth and J. Caldwell, to report at the next session of Synod.

The Committee on Records of Bethel Presbytery reported, and their report was accepted: Whereupon

Resolved, That the Records of Bethel Presbytery be approved,

with the exception, that Synod do not sanction the inviting of a ruling elder within the bounds of the Presbytery, to sit as a corresponding member, on the ground that it is a useless innovation.

Leave of absence from the remaining Sessions of Synod was granted to Rev. Jos. Brown and W. L. Wilson, Elder.

The Committee to whom was referred the annual report on Foreign Missions, offered the following paper, which was adopted:

Synod has heard with peculiar gratification this interesting document from the Executive Committee on Foreign Missions, containing not only clear and satisfactory details of the contribution of the Churches, but also a condensed and luminous statement of the prominent claims of this cause, upon the liberal support of all our members, and a thrilling appeal to their understanding and conscience in relation to this great christian duty. While we learn with devout gratitude to God, the gratifying and encouraging intelligence, that some advancement has been made within our bounds towards a full, active discharge of our sacred obligations in this matter, and that the free will offerings to this treasury of the Lord have surpassed, by nearly a thousand dollars, those of the preceding year; yet it is cause of grief and lamentation, that so small a portion of the Churches have obeyed the last great command of the ascending Saviour, by furnishing the means in their power, to aid in "sending the Gospel to every creature."

Still more deplorable and distressing is the statement, incredible if not attested beyond all doubt or contradiction, that so many of our beloved Churches, nearly one-half of the whole number, have made no efforts and furnished no aid in this blessed enterprise, of sending the bread of life to the perishing millions of the Pagan world. This amazing neglect of this cardinal duty, of all who profess to love the Redeemer's cause, can only be explained by a defect of information or reflection upon their most sacred obligations.

In view of this whole subject, be it

Resolved 1*st*, That it be enjoined upon all our members and elders, especially those connected with the Churches which have taken no part in this good work of christian liberality, to adopt immediate and decisive measures to diffuse information, to excite pious feeling, and to use earnest exhortation, urging and entreating our brethren to avoid the curse of Meroz, which they must incur if they continue to refuse to come up to the help of the Lord against the mighty.

Resolved 2*d*, That the humiliating fact, so reproachful to the christian name, that the average contributions to the immense work of the world's evangelization, amount to less than fifty cents from each of the members of our communion, be loudly proclaimed in every congregation and every family.

Resolved 3*d*, That this Report be printed in the Appendix of our Minutes.

Resolved, 4*th*, That the Executive Committee be re-appointed, with the substitution of Rev. J. H. Thornwell, D. D., in place of Rev. A. A. Porter, removed.

Resolved 5*th*, That the thanks of the Synod be given to James Adger, Esq., for his faithful performance of the duties of Treasurer.

Messrs. J. M. Caldwell and W. C. Dukes, were re-appointed Auditing Committee.

The Committee appointed to bring in a minute in reference to the death of Rev. W. A. McDowell, D. D., and Rev. Archibald Alexander, D. D., reported the following, which was adopted:

Within a few weeks the mournful tidings have reached us, that our beloved brother, Dr. W. A. McDowell, has been removed by death; endeared to the members of this body by many years of intimate companionship, and by his active and efficient labors in building up our cherished institutions, his memory is cherished with ardent christian affection in the recollection of the past, and with heartfelt grief at his lamented death. Under the pressure of bodily infirmities, which rendered his whole life little else than one long lingering sickness, he was still enabled, by the uncommon energy of his mind, his entire devotedness to "Christ and the Church," and especially by the large measure of spiritual strength and grace bestowed upon him, to perform an amount of pastoral labors and other most important services to the cause of Christ, (among which may be mentioned his important services in the foundation and endowment of the Theological Seminary,) rarely equalled by men of the most vigorous constitutions.

While pastor of a Church in Charleston, and a most valued member of our body, his ardent zeal and practical efficiency rendered him an invaluable co-laborer, and caused deep regret when he was called from us, to preside over a most important department in a more extensive field. His untiring labors and eminent usefulness for so many years in that arduous station, have caused his "praise to be in all

the Churches." A distant residence, however, did not abate the ardor of his love for the Churches in our own body; and some of his last sermons were preached during a recent, final visit among ourselves.

Still more recently the mournful tidings have been received, that the beloved and lamented father in our Church, Dr. Archibald Alexander, has finished his long protracted and most valuable labors, and entered into his rest. While we should feel devout gratitude that his valuable life has been spared to so advanced an age, and that his various and efficient services in the Gospel, were continued to the Zion he so much loved even to the last, yet we cannot and would not suppress the emotions of heartfelt grief, that such a living example of ceaseless activity in the vineyard of the Lord, that such a shining light, has ceased to guide and to cheer the host of our Israel. In whatever aspect we view the life and character of this much loved father in our Church, whether we regard his early history and the edifying details of his long and active ministry, or recollect him as the spiritual father of so many souls, and the builder up of so many Churches; whether we refer to him as the first Theological Professor in our denomination, and the guide and model of so many hundreds of our living ministry; or whether we contemplate him as exerting by his personal instructions and example an extended and most blessed influence on our entire Church, and by his untiring labors in the pulpit and by the press, conferring priceless blessings upon all around him while living, and leaving a rich legacy in his writings, to instruct and to bless the present and future generations; in all these respects, we must regard his character and memory, a precious treasure conferred upon us by the Head of the Church, demanding a special thanksgiving. But the sun of his most useful and happy life, has gone down in unclouded brightness. Full of days and covered with honors, he rests from his labors, and his works follow him.

The report of special Committee on the subject of Colportage, was taken up from the docket, and adopted, and is as follows:

The Committee to whom was referred the duty of inquiring as to the expediency of the Synod's engaging in the work of Colportage, and, if by them deemed expedient, to report a plan of operation in that department of benevolent enterprize, beg leave to submit the following resolutions:

Resolved 1. That it is expedient that this Synod do now embark

in the work of distributing the books and tracts of the Board of Publication of the Presbyterian Church, in accordance with the general principles upon which that Board operates.

Resolved 2. That Synod now appoint a Committee of five, which shall be styled the Committee of Colportage, of the Synod of South Carolina; which Committee shall possess the following powers, and perform the duties herein mentioned, namely: they shall become auxiliary to the Assembly's Board of Publication, correspond with that Board, through its appropriate officers, in relation to all matters pertaining to the work committed to their general oversight and management. Further, they shall co-operate with Presbyterial Committees charged with the management of this business by the Presbyteries in their respective bounds, with a view of producing general efforts, and of promoting unity of design and action. Further, they may employ a general superintendent or agent of Colportage in the bounds of Synod, pay him a reasonable salary, procure his appointment as an agent by the Board, and direct his operations. Further, they shall report to Synod minutely as to the nature and extent of their operations; and in all respects be subject to the control and direction of Synod.

Resolved 3. The general superintendent or agent shall be directed or controlled by the Committee. He shall report to the Committee from time to time all his operations, and submit his plans for future operations for their approval or rejection. His duties shall be to visit the Churches, to collect funds, to co-operate with Presbyteries and Presbyterial Committees in employing Colporteurs, aiding them when employed in procuring books and a necessary outfit, assigning their fields of labor, and directing their operations. He shall correspond with all persons necessary to give efficiency to the plan of operations, and do whatever is necessary to aid the several Presbyteries in the work of Colportage in their respective territories.

Messrs. J. H. Saye, S. H. Hay, L. W. Curtis, W. B. Telford and A. Crawford, were appointed the Committee under the second of the foregoing resolutions.

The Committee appointed to bring in a minute upon the complaint of Thomas M. Gore against the Presbytery of Harmony, reported the following, which was adopted:

The last Synod directed the Presbytery of Harmony to investigate the difficulties in Beaver Creek Church. In compliance with this

injunction, the Presbytery cited the congregation to appear before them at their regular spring meeting; the design being to investigate aforesaid difficulties. When Presbytery met, Mr. Thomas M. Gore appeared to prosecute certain charges against certain Elders of Beaver Creek Church; these charges having been first presented to the Session of said Church, and by it referred to the Presbytery of Harmony; these charges in his view covering all the difficulties in the case. The reference was dismissed, and the dismissal complained of to this Synod by Mr. Gore. In the judgment of this Synod, the complaint is so far sustained, as to disapprove the conduct of Presbytery of Harmony in not investigating these difficulties at all; so far not sustained, as to approve the refusal, on the part of the Presbytery, to begin the investigation by entertaining the reference in the form presented. In so sustaining, however, Synod, with the information elicited on this occasion, believe that agitation on this subject should cease; and consequently, do not repeat the injunction of last year.

The Committee appointed by the last Synod to confer with Mr. J. K. Douglass of Camden, relative to a proposed union between the Presbyteries of Charleston and Charleston Union, reported that they had discharged this duty; and learning that Mr. Douglass would be personally present at the meeting of Synod, begged to refer the Synod to Mr. Douglass himself, and prayed to be discharged. Whereupon the Committee was discharged according to request, and Mr. Douglass made a full statement of his views; when it was resolved, that the whole matter be indefinitely postponed.

Overture No. 1, was taken up from the docket, and referred to the next meeting of Synod; overture No. 2, was also taken up, and laid on the table.

Report on the subject of a fund for support of indigent families of deceased Ministers, was taken up from the docket; the two resolutions were adopted, and the whole report was ordered to be printed in the Appendix to the Minutes. The resolutions are as follows:

Resolved 1, That this Synod approves of the plan of forming a Society, to be connected with the Synod, for the relief of infirm and indigent superannuated Ministers of our Church, and the indigent families of deceased members.

Resolved 2, That each Minister of our Church connected with this Synod, be requested to act as an agent, and obtain subscriptions

from persons willing to associate themselves together in such a society and that they report to Synod at its next annual meeting what has been done in the matter.

The Committee on the Records of Harmony Presbytery reported, recommending that they be approved; which report was adopted.

Resolved, That the cordial thanks of this Synod be returned to this congregation and community, for their kind and hospitable entertainment of the members of this body; and that the Pastor, Rev. M. D. Fraser, be requested to convey the same in whatever way he shall deem suitable.

The Sessions of Synod were then concluded with singing, prayer, and the apostolic benediction; after which Synod was adjourned to meet in the Presbyterian Church at Yorkville, on Wednesday before the fourth Sabbath in October, 1852, at 7 o'clock, P. M.

T. R. ENGLISH, Moderator.

EDWARD PALMER, Temporary Clerk.
B. M. PALMER, Stated Clerk.

MINUTES OF A SPECIAL MEETING OF THE SYNOD OF SOUTH CAROLINA, HELD IN COLUMBIA, S. C., JAN. 7TH, 1852.

COLUMBIA, S. C., Jan. 7, 1852,
Wednesday, 7 o'clock, P. M.

The Synod of South Carolina met, by a call of the Moderator, in the Lecture Room of the Presbyterian Church, Columbia, S. C., on Wednesday, Jan. 7, 1852, at 7 o'clock, P. M.; Rev. J. B. Adger, the last Moderator present, presiding.

Constituted with prayer.

Upon calling the roll, twenty-five members were found to be in attendance, as follows:

From the Presbytery of South Carolina.

Ministers.—Z. L. Holmes, J. C. Williams, W. B. Telford.
Ruling Elders.—E. R. Calhoun, Rock Church.

From the Presbytery of Bethel.

Ministers.—J. R. Baird, E. P. Palmer, A. W. Miller.

Ruling Elders.—A. Walker, Purity; John Knox, Catholic and Pleasant Grove; E. R. Mills, Fishing Creek and Cedar Shoals.

From the Presbytery of Harmony.

Ministers.—P. Pierson, M. D. Fraser, S. H. Hay, T. A. Hoyt.

Ruling Elders.—J. R. Aiken, Winnsboro'; J. K. Douglass, Camden; John Brown, Liberty Hill.

From the Presbytery of Charleston.

Ministers.—A. W. Leland, Geo. Howe, J. H. Thornwell, J. B. Adger, B. M. Palmer.

Ruling Elders.—W. C. Dukes, 2d Church, Charleston; G. T. Snowden, Columbia; Samuel Clark, Beech Island.

Rev. R. Chamberlain, of the Synod of Georgia, being present, was invited to sit as a corresponding member. Letters were read from Rev. T. R. English, Moderator, and from Rev. John McLees, assigning reasons of absence from the present session, which were sustained.

The Moderator read the circular by which this Synod was convened; also, a communication from the Synod of Georgia, stating that Rev. A. T. McGill, D. D., was, at the last meeting of that body, re-elected to fill the chair of Ecclesiastical History and Church Polity in the Theological Seminary: Whereupon it was moved, that the re-election of Dr. McGill be confirmed. The roll was first called for a free interchange of opinion, and then called again to take the vote, which resulted in the unanimous confirmation of the re election of Dr. McGill, made by the Synod of Georgia; and the Stated Clerk was instructed to communicate the same to Dr. McGill.

Synod was then adjourned, *sine die*, after singing, prayer, and the Apostolic Benediction.

J. B. ADGER, Moderator.

B. M. PALMER, Clerk.

APPENDIX.

THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

OFFICERS.

G. T. Snowden, *President.*
Rev. S. Donnelly, *Vice President.*
Rev. B. M. Palmer, *Secretary.*
Andrew Crawford, *Treasurer.*

DIRECTORS FOR THREE YEARS.

Ministers.	*Laymen.*
J. Douglas,	J. Knox,
M. D. Fraser,	W. Adger,
E. Cater,	J. A. Crawford,
J. R. Gilland,	E. L. Newton,
S. K. Talmage, D. D.,	W. L. Mitchell,
F. Bowman,	G. E. Thomas.
J. C. Patterson,	
E. P. Rogers.	

DIRECTORS FOR TWO YEARS.

Ministers.	*Laymen.*
S. Donnelly,	J. N. Whitner,
D. M. Turner,	E. R. Calhoun,
J. J. DuBose,	T. C. Perrin,
S. H. Hay,	J. H. Lumpkin,
N. Hoyt, D. D.,	D. C. Campbell,
J. S. Wilson,	W. Shear.
J. W. Reid,	
G. H. W. Petrie.	

DIRECTORS FOR ONE YEAR.

Ministers.	*Laymen.*
T. Smyth, D. D.,	G. T. Snowden,
B. M. Palmer,	A. Crawford,
J. B. Adger,	J. K. Douglass,
J. H. Thornwell, D. D.,	E. A. Nisbet,
A. Church, D. D.,	Barrington King,
N. A. Pratt,	H. V. Johnson.
R. Chamberlain,	
I. S. K. Axson.	

FACULTY.

Rev. Geo. Howe, D. D., Professor of Biblical Literature.

Rev. A. W. Leland, D. D., Professor of Christian Theology.

Rev. A. T. McGill, D. D., Professor Elect of Church History and Polity.

Mr. Bazile E. Lanneau, Assistant Teacher in Hebrew.

MINUTES

Of the Meeting of Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia, held at Columbia, South Carolina, July 8—10, 1851.

LIBRARY ROOM, THEOLOGICAL SEMINARY,
Tuesday, July 8, 1851—8 o'clock, P. M.

The Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia met, according to adjournment, in the Library Room of the Seminary—Mr. Snowden presiding; and was opened with prayer by Rev. D. M. Turner. Upon calling the roll, the following members answered to their names:

Ministers.—S. Donnelly, D. M. Turner, J. J. DuBose, S. H. Hay, J. H. Thornwell, D. D., J. B. Adger, B. M. Palmer, M. D. Fraser, J. R. Gilland.

Laymen.—G. T. Snowden, T. C. Perrin, J. A. Crawford, A. Crawford.

The following Committees were appointed by the Chair:

Audits.—Messrs. A. Crawford and M. D. Fraser.

Ways and Means.—Messrs. J. B. Adger, J. R. Gilland, T. C. Perrin and A. Crawford.

Laws and Regulations.—Messrs. D. M. Turner and T. C. Perrin.

Library.—Messrs. S. Donnelly and J. J. DuBose.

Buildings.—Messrs. S. H. Hay and A. Crawford.

A report from the Executive Committee was presented and read, together with the Minutes of the meetings of this Committee, and a statement respecting the new fund. On motion, so much of the report as relates to the funds of the Seminary, was referred to the Committee of Ways and Means; so much as relates to the Library, to the Committee on the Library; so much as relates to the appointment of a Hebrew Tutor, to the Committee on Laws and Regulations; so much as relates to Mr. Law's resignation, to a special Committee, consisting of Messrs. J. H. Thornwell and D. M. Turner; and so much as relates to the correspondence with Dr. McGill, to a special Committee, consisting of Messrs. J. H. Thornwell, J. B. Adger and T. C. Perrin.

The book of the Treasurer was presented in lieu of his report—also the reports of the Investing Committees for the States of South Carolina and Georgia—which were referred to the Committee of Audits; and being immediately examined by this Committee and found correct, were transferred to the Committee of Ways and Means

The report of the Faculty was presented and read, and referred to the Committee on Laws and Regulations—also the report of the Librarian, which was referred to the Committee on the Library; and the report of the Standing Building Committee, which was referred to the Committee on Buildings.

The Board then adjourned with prayer by Rev. Mr. Adger, to meet to-morrow morning, at 9 o'clock, in the Chapel, to attend the examination of the Students.

CHAPEL OF THEOLOGICAL SEMINARY,
Wednesday, July 9, 1851—9 o'clock, A. M.

The Board met in the Chapel of the Theological Seminary, and was opened with prayer by Rev. Mr. Fraser; after which, attended

upon the examination of the Students till half past twelve o'clock, when business was resumed in the recitation room of Dr. Howe.

The Committee on Laws and Regulations submitted the following report, which was adopted:

The Committee on Laws and Regulations, to whom were referred the Professors' report, and a portion of the report of the Executive Committee, beg leave to submit to the Board that these reports furnish occasion for devout gratitude, in the evidence which they afford of the continued and increasing prosperity of the Seminary. The present number of Students, their consistent deportment, diligence in study, and activity in the cause of Christ, in the Institution and its vicinity, are so many sources of gratification to your Committee. To such a number of young men, a number likely to be increased from year to year, with an object of such importance before them as that of preaching Christ crucified, your Committee are of opinion that every possible facility should be afforded for a thorough preparation for the great work to which they have devoted themselves. The original plan of the Seminary contemplates a complete and extensive system of instruction in all the departments of theological learning. But the means at command have not thus far justified the Board in carrying out the plan to its perfection. Your Committee, however, submit that the time has arrived when an effort should be made to consummate this desirable end. It is known to the Board that the Professorship of Biblical Literature covers a most extensive field of research; and that much time and great labor are indispensable to its successful cultivation. It would appear to be desirable, then, that the incumbent in this department should be placed in the most favorable position practicable, for the performance of his duties. Your Committee have no hesitation in recommending that the suggestion for the appointment of a Tutor in Hebrew, made in these reports, be adopted by the Board. The wants of the Seminary seem to demand it; the experience of other institutions encourages us to make such an arrangement; and if your Committee have not made wrong deductions from the published statements as to the funds of the Seminary, the Board has the means of sustaining an additional instructor. Such, however, in the view of your Committee, is the importance of this measure, that they would recommend, if necessary, a special effort to be made, in order to insure the salary of a competent Tutor.

In accordance with the above suggestions, it was

Resolved, That Mr. Bazile E. Lanneau, a member of the graduating class, be appointed a Tutor in the Hebrew language for one year, at a salary of $500.

The Committee on Buildings offered their report, which was accepted and placed on the docket.

The Special Committee appointed to prepare a minute in relation to the resignation of Mr. Law, as Treasurer of the Board, reported the following, which was adopted, and a copy ordered to be sent to Mr. Law:

The Board of Directors of the Theological Seminary of South Carolina and Georgia accept, with profound regret, the resignation of William Law, Esq., as their Treasurer. The infirmities of age, combined with the effects of protracted disease, render it necessary for him to retire from the office; and the Board cannot do otherwise than bow with submission to the Providence which removes from their service one whom they have long known, and known only to honor and to love. They cannot permit him to retire without some testimony, inadequate though it be, to the value of his services, and to the gratuitous and noble impulses under which they have been rendered. From the very foundation of the Seminary he has been connected with it in the relation now about to be dissolved: and it is hardly possible to convey an accurate conception of the multiplied and complicated labors involved in the collection of the early subscriptions, the arrangement of the books so as to exhibit at a single view the source and the amount of the funds, together with attention to all those more minute details which the successful conduct of the institution required. It is faint praise to say that he has been faithful, diligent, exact, laborious. His work has been an arduous one; but he has performed it with a cheerfulness drawn from the inspiration of grace. Without remuneration—without compensation even for the expenses incurred in conducting the extensive correspondence which the financial affairs of the Seminary demanded, he has given himself to the work as the work of God; and felt that in doing it there was a meat and drink which money could not buy. But his day of toil is over; the infirmities of age are on him; the grave is perhaps before him. He has our love, our gratitude, our blessings and our prayers. We commend him to the Shepherd of Israel, who never slumbers nor sleeps. We bid him farewell with reluctance,

but we humbly trust that we may meet him in that world where there is neither youth nor age, infirmity nor sorrow.

In compliance with his own request, a committee was appointed, consisting of Messrs. G. T. Snowden, A. Crawford and T. C. Perrin, to receive from Mr. Law the funds and papers in his possession, belonging to the Seminary.

The Board then took a recess, to meet at ½ past 3 o'clock in the afternoon.

WEDNESDAY, July 9, 1851,
3½ o'clock, P. M.

The Board met in the Chapel, and attended upon the examination of the Students: after which, adjourned with prayer, to meet at 9 o'clock to-morrow morning.

THURSDAY, July 10, 1851,
9 o'clock, A. M.

Several members of the Board met at 9 o'clock, A. M., in the Chapel; but a quorum not being present, the Board was not organized. Those present attended the examination until 11 o'clock, when, a quorum being had, the Board was opened with prayer by Rev. Mr Gilland, in the recitation room of Dr. Howe.

The Committee on the Library reported that they found the Library in good order and the books well kept; they recommended the payment of the bill presented by the Librarian, of $13 15—also, that the Secretary be requested to publish, in the Observer and the Southern Presbyterian, the propositions, made by a liberal friend of the Seminary, for the increase of the Library, and which are as follows: that he will be 1 of 10 to give $400, making $4,000, or 1 of 20 to give the same, making $8,000; and 1 of 20 to give $300, making $6,000, or 1 of 40 to give the same, making $12,000; and 1 of 30 to give $200, making $6,000, or 1 of 60 to give the same, making $12,000; and 1 of 40 to give $100, making $4,000, or 1 of 80 to give the same, making $8,000—the first scale realizing $20,000, and the second scale realizing $40,000. Of these sums, one-fourth is to be expended in building and fitting up a Library Room; one-fourth more in the immediate purchase of books, maps, manuscripts, &c. and

the remaining half to be vested, the proceeds arising to be applied annually in the gradual increase of the Library. This report was adopted.

The Special Committee on the case of Dr. McGill, offered a report, which was adopted, and is as follows:

The Committee to whom was referred so much of the report of the Executive Committee as relates to the case of Dr. McGill, have examined the whole correspondence, and have come to the conclusion that the Professorship to which he was elected is still open to his acceptance. The Executive Committee acted wisely in declining to consider his letter as a final refusal of the office: and though from the tenor of his communication to the last Assembly it would seem that he had abandoned all thoughts of coming here, yet, as he has not directly expressed any such purpose to the Committee since its last letter to him, the case can hardly be considered as closed without some resolution of this Board to that effect. It is not desirable, however, that it should be kept open much longer. We should certainly know before the meeting of the Synod of Georgia what we are to rely on. We should not only know whether Dr. McGill means to accept, but whether it will be practicable for him to enter upon his duties in the course of the next autumn or winter. If he cannot be released from his present charge until the meeting of the next General Assembly, it would not be advisable to let the Seminary go through another session with a defective corps of instructors. Arrangements ought to be made as soon as possible to have all the chairs actually filled. Your Committee consequently recommend that the Executive Committee be instructed to write to Dr. McGill, and inform him that the Board of Directors consider the Professorship as still open to his acceptance, provided there is a prospect that he can enter upon its duties in the course of the ensuing autumn or winter; and that he can make known his determination to do so before the meeting of the Synod of Georgia.

It was also *resolved*, in accordance with the recommendation of the Executive Committee, that in case Dr. McGill should finally accept this Professorship, $300, if so much should be needed, be appropriated to meet the expenses of his removal to Columbia.

The Committee of Ways and Means offered their report: that portion of it relating to the funds of the Seminary will be found embodied

in the annual report of the Board to the Synods. The following resolutions, recommended in this report, were also adopted:

Resolved, That the Executive Committee be instructed to employ, as soon as possible, some suitable agent to collect the amounts still due upon the New Fund subscriptions.

Resolved, That they also carry out their design of addressing a communication to Dr. Telfair, relative to Mrs. Timothy's legacy.

Resolved, That in regard to the legacy of Capt. Blair, the terms in which this trust is conveyed are such as our Treasurer will always be able easily to comply with and faithfully to execute.

Resolved, That this Board gratefully recognize the patient and laborious services of those Agents who have voluntarily and gratuitously assisted, some of them for a series of years, in the collection of the subscriptions to the New Fund.

The report of the Committee on Building was taken up from the docket. On motion, it was considered item by item. In accordance with the recommendation of the same, the bill of $41 03, presented for repairs and work done, was ordered to be paid. The items which relate to the improvement of one of the out-buildings and the erection of a Steward's House, were laid upon the table; and, in their stead, the following resolutions were adopted:

Resolved, That it is extremely desirable to enlarge the buildings of the Seminary; and that, for this purpose, the Executive Committee be instructed to procure a suitable agent, if possible, in order to raise the necessary funds.

Resolved, That it be recommended to the Executive Committee to take into consideration the practicability of devising some method by which the Students can be provided with more comfortable boarding in the Seminary.

An election was held for officers during the ensuing year, resulting as follows:

G. T. SNOWDEN, *President.*
S. DONNELLY, *Vice President.*
B. M. PALMER, *Secretary.*
ANDREW CRAWFORD, *Treasurer.*

B. M. Palmer, W. Law, G. T. Snowden, J. A. Crawford, Andrew Crawford, Charles Beck and R. T. Brumby—Executive Committee.

G. Howe, A. W. Leland, W. Law, G. T. Snowden, J. A. Crawford and Chas. Beck—Standing Building Committee.

The following resolution was offered and adopted:

Resolved, That the Board call on the Faculty to enforce the law (section VI. art. V.) forbidding all absences of Students of this Seminary, without permission: and they suggest to the Faculty to grant no permission except at a regular meeting of the Professors, when requests for leave of absence shall be duly considered.

Mr. T. C. Perrin obtained leave of absence from the remaining sessions of the Board.

All the papers requisite for that purpose were committed to Messrs. J. H. Thornwell and B. M. Palmer, to prepare the annual report of the Board to the Synods—when recess was taken till after the public exercises of the Students to-night, to receive this report.

LECTURE ROOM, July 10, 1851,
10 o'clock, P. M.

After the anniversary exercises of the Seminary were over, the Board met in the Lecture Room of the Presbyterian Church. The Special Committee appointed to digest the annual report of the Board, presented it, which was considered and adopted, and ordered to be laid by the Secretary before the two Synods respectively at their next sessions.

The Board then adjourned, with prayer by Rev. S. Donnelly, to meet in the Library Room of the Theological Seminary, Columbia, S. C., on the second Tuesday in July, 1852, at 8 o'clock, P. M.

G. T. SNOWDEN, President of the Board.

B. M. PALMER, Secretary.

REPORT

Of the Board of Directors of the Theological Seminary, to the Synods of South Carolina and Georgia, July 10, 1851.

I.—RECEIPTS AND DISBURSEMENTS OF OLD FUNDS, PER TREASURER'S ACCOUNT.

Received from Investments in So. Carolina	$2328 00		
" " Georgia	1986 00		
" Dividends Planters' Bank, Savannah	44 00		
" Collection of Willington Church	25 00	$ 4383 00	
Disbursed as follows:			
Paid balance Dr. Howe's salary to 1st July, 1851	$ 1,725 45		
" balance Dr. Leland's salary to 1st July, 1851	1,726 85		
" Dr. Leland's salary in advance	389 28		
" Dr. Howe's " "	410 07		
" Expenses of Library	37 75		
" " Buildings	13 60		
" Insurance "	80 00	$ 4383 00	

II.—THE NEW FUND.

Total amount receipts reported last year	$38,873 64		
" " Investments and Disbursements	38,021 32		
Balance reported last year	$ 852 32		
Received back monies loaned temporarily	3,274 44		
" Collections on account of subscriptions	2,035 79		
" Dividends and Interests on Investments	2,325 48		
" Nett proceeds of Mrs. Simons' Legacy	4,978 25	$13,466 28	

Disbursed and Invested.

Paid Rev. Dr. C. C. Jones in full	$ 500 00	
" Postage on Circulars	1 80	
John and Harriet English's note	6,000 00	
Note temporarily loaned	1,000 00	
Balance in Treasurer's hands	5,964 48	$13,466 28

SUBSCRIPTIONS AND NOTES OF THE NEW FUND, STILL OUTSTANDING.

In Georgia, on Subscriptions	$ 2,306 84	
" Notes	535 00	$ 2,841 84
In South Carolina, on Subscriptions	4,589 03	
" Notes	1,654 25	$ 6,243 28
		$ 9,085 12
Against this Fund, stands the Bond of Mrs. Hall, together with interest, say about		$ 8,600 00

III.—PERMANENT FUNDS, EXCLUDING SCHOLARSHIPS.

Invested in So. C. Old Fund, same as the last year		$27,339 18
Invested in Georgia Old Fund, per Messrs. McDowell and Reid's Report, not including 3 Notes for Interest, which were reported last year		28,500 00
Invested in So. Ca. New Fund, reported last year	$26,331 02	
Invested in Notes this year	7,000 00	
Cash on hands	5,964 48	$39,295 50
Capt. Blair's Legacy, 1-3 of 100 Shares of Planters' and Farmers' Bank, Baltimore, at par value		833 33
		$95,968 01

IV.—SCHOLARSHIPS.

1. Lanneau Scholarship	$ 2,200 00	
2. Scholarship of Congregational and Presbyterian Education Society, Charleston.	2,250 00	
3. Telfair Timothy Scholarship, not yet received.		
4. Ellison Legacy, same as last year	525 00	
5. Nephew Scholarship, invested in Georgia	2,500 00	
6. Fabian " " "	2,500 00	
7. Capt. Blair's Legacy, 2-3 of 100 Shares of Planters' and Farmers' Bank, Baltimore, at par value	1,666 67	$11,641 67
Total of Funds in both States, including Scholarships		$107,609 68

V.—CLAIMS ON THE TREASURY.

Balance of salary due Dr. Howe, July, 1852	$1,589 93	
" " Dr. Leland, "	1,610 72	
Salary of third Professor	2,000 00	
" Hebrew Tutor	500 00	
Librarian's account	13 15	
Bill of Repairs on Buildings	41 03	
Insurance and supposed contingencies	150 00	$ 5,904 83

Supposed Income, excluding Scholarships, to meet the above.

From Investments in Georgia, $28,500, at 7 per cent	$ 1,995 00	
" " in So. Ca., $27,339 18 at 7 per cent	1,913 74	
" " of New Fund, after paying Mrs. Hall's Bond and Interest, (say $8,600) probably	2,100 00	$ 6,008 74

VI.—THE LIBRARY.

During the past year about one hundred volumes have been added to the Library, making the whole number of books, 4684.

Sixty dollars have also been contributed for the purchase of books. A generous friend of the Seminary, desirous of provoking others to love and good works, has made the following propositions: to be one of

10 to give $400, making	$4000,	or of 20 to give the same, making	$8000
and 20 to give $300, making	6000,	or of 40 to give the same, making	12000
and 30 to give $200, making	6000,	or of 60 to give the same, making	12000
and 40 to give $100, making	4000,	or of 80 to give the same, making	8000
realizing by the first scale,	$20000,	and by the second scale,	$40000

He further proposes, that one-fourth of the entire amount shall be expended in the erection of a suitable Library Room, one-fourth more in the immediate purchase of books, maps, manuscripts, &c., and that the remaining half shall be funded, the proceeds to be applied annually to the gradual increase of the Library. The Board is exceedingly pleased with these suggestions, and has ordered the publication of these schemes, hoping that they will attract the attention of the benevolent.

The Library which we have at present, may be regarded as an excellent working Library, and contains many books of great value; yet in several departments of study, it is extremely defective. It is a matter of great importance, not only that the Library should be adequate to the wants of the young men pursuing their studies in the several classes, but that a valuable and extensive collection of books, in all the branches of theological study, should exist in the southern country. Public Libraries can alone supply rare and costly books of reference, which are needed by ripe scholars in their more advanced investigations. A better nucleus for such a Library cannot perhaps be found in possession of the southern Church, than the small but valuable collection in the keeping of this Institution.

VII.—THE BUILDINGS.

During the year past, the buildings provided for the accommodation of students, have been filled to their utmost capacity. This has called the attention of the Board, more seriously than before, to consider what shall be done with the growing number of students, which they hope by God's blessing, will each year continue to increase. The thought of turning away any who desire here to be educated for the work of God and the Church, cannot be entertain-

ed for a moment. The buildings must therefore be enlarged, and at the same time modified, so as to be better adapted to the wants of a Public Institution. The Board has therefore instructed the Executive Committee to procure, if possible, a suitable agent to raise the funds necessary for this purpose, which they are sanguine may be effected.

VIII.—REPORT OF THE PROFESSORS.

The Professors report the whole number of students, in connexion with the Seminary during the Theological year, to be thirty-two, as follows:

Senior Class.

Robert Agnew,	Graduate	Univer. Glasgow.–Candidate	Pres. of	Charleston,	
John Rice Bowman,	do.	Nassau Hall,	do.	do.	Hopewell,
Asahel Enloe,	do.	Davidson College,	do.	do.	Bethel,
Gurdon R. Foster,	do.	Oglethorpe University,	do.	do.	E. Alabama,
Donald Fraser,	do.	do. do.	do.	do.	Georgia,
Albert A. James,	do.	Davidson College,	do.	do.	Bethel,
B. E. Lanneau,	do.	Charleston do.	do.	do.	Charleston,
A. J. Loughridge,	do.	Oakland do.	do.	do.	Tombeckbee,
Washington Peace,	do.	Nassau Hall,			
Andrew M. Watson,	do.	Davidson College,	do.	do.	Bethel,
A. J. Witherspoon,	do.	So. Carolina do.	do.	do.	do.

Middle Class.

James H. Alexander,	do.	Oglethorpe University,	do.	do.	Maury,
John J. Boozer,			do.	do.	So. Carolina,
D. L. Buttolph,	do.	Williams College,	do.	do.	Charleston,
James Douglass,	do.	Davidson do.	do.	do.	Bethel,
F. C. Morris,	do.	Oglethorpe do.	do.	do.	N. Alabama,
R. K. Porter,	do.	So. Carolina do.	do.	do.	Charleston,
W. H. Roane,	do.	Oglethorpe do.	do.	do.	Tuscumbia,
James Stacey,	do.	do. do.			
James T. Waite,			do.	do.	Charleston,
James E. White,	do.	So. Carolina do.	do.	do.	do.

Junior Class.

S. C. Alexander,	do.	Davidson College,	do.		
W. Elliott Baker,	do.	Nassau Hall,			
W. B. Carson,			do.	do.	Tombigbee,
W. B. Corbett,	do.	Charleston College,			
J. N. Cowan,	do.	Erskine do.	do.	do.	So. Carolina,
J. S. Frierson,	do.	So. Hanover do.			
T. Girardeau,	do.	So. Carolina do.	do.	do.	Charleston,
W. J. McCormick,	do.	Oglethorpe do.	do.	do.	Harmony,
Robert A. Mickle,					
J. G. Richards,	do.	do. do.	do.	do.	Tuscumbia,
D. F. Smith.					

These students have for the most part been engaged in christian labors, wherever opportunity has offered. The missionary spirit has been much enkindled, and the meetings of the Society of Inquiry have been attended with unusual interest. The report speaks also, in terms of warm approval, of the general deportment of the students, and of their devotion to study.

It being brought to the notice of the Board, that several students attached to the Seminary are not present at the closing examination, the following resolution was adopted:

Resolved, That the Board call on the Faculty to enforce the law, (Section 6, Art. 5,) forbidding all absences of the students of this Seminary, without permission; and they suggest to the Faculty, to grant no permission except at a regular meeting of the Professors, when requests for leave of absence shall be duly considered.

IX.—GENERAL REMARKS.

1. It will be seen from the Financial part of this report, that of the New Fund, subscriptions to the amount of $6895 remain to be collected, together with Notes to the amount of $2189; in all about $9085. The Board is satisfied that the collections have advanced as far as they can well be, through the voluntary and local agents who have so long co-operated with the Executive Committee. They have accordingly directed the appointment of a travelling agent, who shall take the subscriptions, and close the same by taking Notes, where the money cannot be obtained. In thus relieving the local agents from further trouble, the Board felt that a tribute of thanks was due for their long-continued and faithful service; and accordingly

Resolved, That they gratefully recognize the patient and laborious services of those, its agents, who have voluntarily and gratuitously assisted, some of them for a series of years, in the collection of this fund.

2. The legal obstructions to the payment of Mrs. Hall's bond, have recently been removed by the Court of Equity, and payment will be made, from monies which are on hand, so soon as the Trustee appointed shall legally qualify.

3. Although, under their proper heads, mention has been made of the proposed increase of the Library, and the projected enlargement of the Seminary Buildings, the Board desires again to draw the attention of the Synods to both these enterprises. The day has

come when this Institution must enlarge herself. Three chairs are fully endowed; her scholarship fund is also increasing; she enjoys the confidence and affection of the southern Church. The days of her infancy have passed by, and she must now exhibit the vigor which should mark her as mature. We believe that she is destined to receive the cordial support of the Presbyterian Church, throughout the southern portion of this confederacy. The first great want of the Seminary, an adequate endowment, being supplied, it becomes necessary to provide for the accommodation of students. The buildings now in use were originally constructed with a view to the convenience of a private family, and hence have never been adapted to the wants of a public institution; they should at this time be modified as well as enlarged. Not only are more dormitories wanted, but those now in use are much too small and close; a better chapel is needed; and a good room will be required, we trust, for the large accessions which we anticipate to the Library. The Exetive Committee will prepare a plan for the erection of two large wings to the main building, so that, at least, suitable apartments may be provided for the students. This will require a considerable outlay of money; but with what remains to be collected of the New Fund, and with what may be raised specially for this object, the project is certainly feasible. It is hoped too, that in this matter some assistance may be derived from our brethren in Alabama, as the Synod of that State has heretofore expressed a willingness to co-operate in the effort to build up a noble and useful southern Seminary at this point.

4. Since the last report was rendered, three legacies have been paid into the treasury: the legacy of Mrs. Lucilla Simons, of $5000, less the costs of Court, $21 75; the Hon. Mitchell King, with his usual generosity and kindness, having rendered his professional services as counsel for the Seminary, without charge to the institution. The sum of $2500, left as a scholarship by Miss Sarah D. Fabian, has also been paid over by the Executors, and is properly invested. During the year, certificates for 100 shares of Planters' and Farmers' Bank, of Baltimore, par value $2500, bequeathed in trust to the Seminary, by Capt. Blair, have been received, of the proceeds of which, one-third is to be applied to the endowment of the third Professorship, and two-thirds to the support of some pious candidate for the ministry, within the bounds of the Synod of South Carolina.

5. During the past year, a correspondence was held between the Executive Committee, and the Rev. Dr. A. T. McGill, in regard to his acceptance of the chair of Church History in this Seminary Upon reviewing this correspondence, it does not appear that Dr McGill has closed the door against the acceptance of this office Though from the tenor of his letter to the General Assembly, it would seem he has abandoned all thoughts of coming here, yet he has never said so directly to the Committee, since their last letter to him. The Board, however, feel that the interests of the Seminary require that this matter should be decided before the meetings of the Synods; and that he should enter, if he enters at all, upon the duties of his chair during the autumn or winter. The paper adopted on this subject, will be found in the Minutes of the Board, which are herewith transmitted to the Synods.

6. The Board have appointed a Tutor in the Hebrew language, for one year, at a salary of $500. A person suited to this office was found in Mr. B. E. Lanneau, a member of the present Senior Class; and it is with pleasure that this first step is taken towards bringing out and building up young men of promise from the alumni of the institution, upon whom may hereafter fall the mantles of the instructors, who will not be suffered to continue by reason of death.

7. The Synods will learn, with profound regret, the resignation of the Treasurer's office, by Mr. Law, who has faithfully and laboriously discharged its duties, from the foundation of the Seminary. Increasing age, with its attendant weakness, and the effects of a severe and protracted illness, require that he should be discharged from this laborious trust. The Board has expressed their grateful and cordial appreciation of his long and patient service in this office, in an extended Minute, which will be found upon their records. Mr. Andrew Crawford has been appointed his successor in office; which change will be borne in mind by all who may have business with this officer.

8. The following persons go out of the Direction at this time:

Ministers:	*Laymen:*
M. D. Fraser,	J. D. Witherspoon,
J. R. Gilland,	W. Adger,
E. T. Buist,	J. A. Crawford,
D. Humphreys,	W. L. Mitchell,

Ministers:	*Laymen:*
S. K. Talmage, D. D.	E. L. Newton,
C. S. Dod,	G. E. Thomas,
E. P. Rogers,	
F. Bowman,	

whose places must be filled by a new election on the part of the two Synods of South Carolina and Georgia.

All of which is respectfully submitted:

G. T. SNOWDEN,
President of the Board of Directors of the Theological Seminary of the Synod of So. Ca. and Georgia.

B. M. PALMER, Secretary.

Report of the Education Committee.

The Committee on Education present to Synod the following brief report of their doings during the last Synodical year:

Since your last regular Sessions your Committee have afforded pecuniary aid to eighteen pious and needy candidates for the ministry, to enable them to prosecute their course of preparation for that sacred office. To nine (9) of these the full amount of $150 each has been granted—to one of whom, under peculiar circumstances, $175 has been paid, and to the remaining nine smaller sums have been, according to their necessities, severally appropriated. The aggregate amount of these disbursements, adding the interest for advances made by our Treasurer, is twenty-two hundred and sixteen dollars and sixty-six cents. - - - - - $2,216 66

The funds necessary to meet these disbursements have been obtained from the following sources:

Balance in the Treasurer's hand from the previous year	$370 75	
Donation from an unknown benefactor, who has sent an equal amount for two successive years previously	300 00	
Amount brought up,	$670 75	$2,216 66

Amount brought forward	$670 75	$2,216 66
Paid over by A. Crawford, Esq., Treasurer of Seminary	129 80	
A mother in Israel, by Rev. A. E. Chandler	50 00	
From two ladies in Columbia, for one Student	150 00	
From seven ladies in Columbia, for ditto	150 00	
From Rev. G. W. Boggs, a former beneficiary	50 00	
From Ladies' Sewing Society, 2d Presbyterian Church, Charleston	100 00	
From Female Education Society, Midway Church, Liberty County, Georgia	100 00	
From Salem, Black River, $100 33; and Indian Town Church, $2	102 33	
From Mount Zion Church, $49 50; from Unionville Church, $10	59 50	
From Tombeckbee Church, (Rev. Mr. Peden)	52 26	
Income of the Nephew Scholarship, (Geo.)	175 00	
do. of Lanneau Scholarship	142 50	
do. of Charleston Female Scholarship,	121 00	
From Lebanon Church, $34; Salem do., $31	65 00	
From a member of Aimwell Church	1 00	
From Calhoun Mills Church	6 35	
	$2125 49	
Add balance on interest account	12 34	
Making whole amount of receipts	$2137 83	—$2,137 83
Leaving a balance against the Committee		$78 83

All which is respectfully submitted.

A. W. LELAND,

Chairman of Education Committee.

Report of the Executive Committee of Foreign Missions,

To the Synod of South Carolina, at its Sessions in Winnsborough, S. C., November 6, 1851.

The Executive Committee for Foreign Missions herewith present to Synod the Treasurer's Annual Report. The amount acknowledged by him is $3,166 84, against $2,685 63, acknowledged by him last year. Besides what he has received, the Treasurer in New York of the Assembly's Board of Foreign Missions acknowledges, as remitted directly to him, the sum of $234 against $245 55 remitted last year. Accordingly, the whole receipts of the year past are $3,400 84 against last year's total of $2,931 88, being an increase in our receipts of $468 96.

The Committee are aware that this may not, after all, be the true balance, for there may be collections not yet handed in;* and so, on the other hand, there undoubtedly are some few of the first acknowledgements of this year's account which ought to be credited to that of the preceding year. The Synod is, however, considerably in advance of its last year's mark, which placed it on the level of most of the Synods of our Church. And it is a pleasing fact that this result has been attained without any extra efforts or agencies. It is the free and unconstrained offerings of the Foreign Mission zeal of our Churches, and this in the midst of profound and absorbing political excitement.

We here present a schedule of all our contributing Churches, with their contributions.

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*Note, subsequently added by the Committee:

At this meeting of Synod the Committee have received from the Treasurer of South Carolina Presbytery the sum of $229 and from Rev. J. F. Gibert the sum of $18—making together the sum of $247—which makes the total receipts this year $3647 84, and the total increase $715 96. To this sum should be added about $180 from the 2d Church, Charleston, contributed in aid of the Protestant Churches in France, which would swell the total of our Foreign Missions contributions to $3827. It is earnestly hoped there may be no relaxation of zeal and effort during the year on which we have just entered.

SCHEDULE OF PRESBYTERIES, CHURCHES AND CONTRIBUTIONS.

SOUTH CAROLINA PRESBYTERY.

Rock Church	$ 25 87	
Warrior's Creek Church	4 50	
New Harmony "	5 05	
Friendship "	10 00	
Rocky Spring "	10 00	
Greenville "	36 95	
Willington "	100 00	
Spartanburgh "	27 00	
Presbytery at Spartanburgh	16 87	
Individuals	2 50	
		$ 238 74*

* To this sum is to be added the sum of $247, received at this meeting from the South Carolina Presbytery; viz., from

Providence Church	$ 15 00
Robert "	4 00
Fairview "	19 25
Laurens C. H. Church	5 35
Bethel "	3 25
Little River "	7 50
Rocky River "	18 75
Rock "	65 05
Warrior's Creek "	1 00
New Harmony "	7 25
Spartanburgh C. H. Church	4 42
Anderson C. H. "	12 56
Nazareth "	19 00
Good Hope "	28 45
Carmel "	3 00
Redd's Legacy	7 00
Individuals	16 57
Home and Foreign Record	50
	$229 00
Lebanon Church	18 00
	$247 00

HARMONY PRESBYTERY.

Aimwell Church	3 00	
Horeb "	10 00	
Cheraw "	204 50	
Indian Town Church	20 50	
Darlington "	83 65	
Salem (B. R.) "	119 34	
Mount Zion "	118 00	
Williamsburg "	74 00	
Lebanon "	34 00	
Salem L. R. "	31 00	
Hopewell "	60 00	
Midway "	8 00	
Bethesda "	63 76	
	$829 75	
Less premium and postage,	55	
	$829 20	
Acknowledged in New York:		
Sumterville Church 4 50		
Beaver Creek 35 00		
Bethesda 154 50	$194 00	
		$1023 20

BETHEL PRESBYTERY.

Bethesda Church	60 00
Pleasant Grove Church	35 00
Concord "	20 00
Yorkville Sunday School	9 00
Waxhaw Church	7 00
Lancaster "	4 00
Six Mile Creek Church	3 00
Beersheba Church	13 65
Bullock's Creek	5 45
Catholic Church	40 00
Bethel "	35 00
Unionville "	15 00

Fishing Creek Church		47 25	
Cedar Shoals "		7 50	
Purity "		51 00	
Cane Creek "		3 00	
Individuals		92 00	
		$447 85	
Acknowledged in New York:			
Ebenezer Church	30 00		
Amity "	10 00	40 00	
			487 85

CHARLESTON PRESBYTERY.

2d Church Monthly Concerts		$262 75	
Juvenile Missionary Society		312 60	
Colored Congregation		39 00	
		$614 35	
Glebe Street Church		34 96	
Columbia "		339 03	
James Island "		181 68	
Wilton "		37 00	
Beech Island "		18 00	
Bethel Church, Walterboro,		37 00	
			$1262 02
Synodical collection at Upper Long Cane,			200 00
The Blair legacy (interest for past year)			163 53
Subscriptions for Missionary papers		2 00	
Donations sent from Alabama		15 00	
" " " Mississippi		5 00	
" from Cha'ston City Ct. Jury		3 50	
			25 50
			$3400 84

Yet it certainly is to be lamented that, of the 102 Churches connected with this Synod, only 48 have during one more year remembered our Lord's ascending precept with any practical remembrance. Of the 48 Churches in South Carolina Presbytery, eighteen contributed last year, but this year only 8. In that old and respect-

able and intelligent Presbytery 35 Churches have not, so far as we are informed, given any thing this year for the Foreign propagation of the gospel. Of the 23 Churches of Bethel, eleven contributed last year, and eighteen this year; five still remain chargeable with being wanting in this plain Christian duty. Of the 27 Churches of Harmony, only 15 have assisted in this good work. These fifteen have done well and nobly—would that they had been sustained in an equal degree by their 12 delinquent sisters. In the Charleston Presbytery we again report something from each of our own Churches, except Boiling Springs—and, as last year, so again we have a contribution from James Island. The independent Church of Stoney Creek has also, we learn, made a collection, but it has not yet been forwarded to our treasury. But if we divide the sums given in each Presbytery among the white communicants of each, a very shameful pittance indeed will be found to constitute our average contribution. It will be for Charleston Presbytery about $1 40, for Harmony about 68 cents, for Bethel about 27 cents, and for South Carolina Presbytery about 12 cents! This is all we give on an average during one whole year! Now this would indeed be a trifling pittance for us to contribute towards any good object, be it ever so insignificant. But what is the object in the case before us? The Foreign propagation of our faith; the regeneration of the race of man; the conversion of the Heathen world; the fulfilment of the Redeemer's last command; the subjugation of the nations to His sway; the salvation of perishing millions of immortal souls!

What can be the secret cause, Fathers and Brethren, why, year after year, our Churches prove so delinquent in this respect? Is it possible that the Christian men and women who compose them have not the means of contributing more?—or that they have not the requisite liberality?—or that they set no value upon the priceless souls of men?—or that they estimate, as low as their contributions in behalf of the Heathen, the value of the gospel to themselves? No! not one of these is a possible supposition. But we will suggest two others, which are not only possible, but actual, and which are sufficient to explain, though they by no means justify, the apathy of our Churches on this subject.

The first is, that the *Churches do not believe the Heathen to be in a perishing condition.* We use the term "believe" in its complete sense. It may be an article in the creed of our Churches that the

Heathen are perishing, but it is not a felt conviction of their hearts. That description of the Gentile world at the commencement of the Christian era, which the apostle Paul gives to us in the first chapter of Romans, is not acknowledged and sensibly felt by our people to be a true and impartial picture of the condition of the Heathen of our age. Now that picture was drawn with the pencil of inspiration for the Gentile condition of every age and every country. The Divine Spirit, dividing the whole race of Adam into Jews and Gentiles, undertook to prove the whole world guilty before God—both the Jews, who alone had sinned in the law, and the Gentiles, who have universally and in every age sinned without the law—and thus to make it manifest that there is none righteous on the whole earth, no, not one, and that all of the race must alike perish, except they be justified freely by His grace through the redemption that is in Christ Jesus. But our Churches do not appreciate the force of the terms employed in this description. They do not remember that the Holy Ghost therein denounces God's wrath upon Heathen ungodliness, because they "*hold the truth in unrighteousness*;" because the eternal power and Godhead of Jehovah are manifest in them by his works of creation, so that the Heathen are "*without excuse.*" They are brought in guilty and inexcusable for their *corrupt Theology.* They are condemned for changing the uncorruptible God into an image made like to corruptible man, and even to beasts. Yes! they are guilty of worshipping Gods who have all the degradation of the brute and all the depravity of man. Those imaginary Gods lie and steal; they commit murder and adultery. Their attributes are even devilish! Look at the image *Kali*, whose necklace is skulls; whose ear-rings are carcases of men; whose nostrils must be regaled with the smell of human blood; to whom a single human victim (as Heathen Theology teaches) will give a pleasure that lasts through ten centuries! This is the Theology of nations concerning whom the Spirit says that the invisible things of God are clearly seen among them, and might be understood, if they chose to understand them, from the things which are made. Look at the Khonds of Madras, who tie their human victim to a tree, and cut off his flesh piece-meal with their knives, and to whom this is religion! Look at Bengal, where they destroy annually 120,000 infants as part and parcel of their religion! These things form a part of that "*reprobate mind*" to which the Spirit says, God

has given over the Heathen, because they *did not like to retain Him in their knowledge.* Their sin is not the having no religion—for they have an abundance of it, and shew more zeal for it, alas! than most Christians. But it is their sin and condemnation that their religion—that which should purify and save—only corrupts and destroys. Like all other men, they have religious feelings; human nature in them, as in all men, feels a sense of dependence, of want, of exposure, but their ignorance and blindness respecting Him who only can answer the demands of their moral being, is a judicial blindness. They are monuments of God's wrath, because they hold the truth in unrighteousness.

But this revealed doctrine of the guiltiness of *Heathen Theology*, our Churches do not receive. Nor have they been used to contemplate the divinely inspired portrait of *Heathen Morals;* "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful, who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." If the judgment of our Churches were, what God here says his judgment is, that they which do such things are worthy of death, they would see that the Gentiles who sin without the written law, shall as assuredly perish, as those who sin against the written law, although their destruction will of course be less aggravated. And then our Churches would feel the force of the Apostles' demands respecting that salvation of Christ, which we have been required to publish to those condemned and perishing nations. "How then shall they call on Him, in whom they have not believed? And how shall they believe in Him, of whom they have not heard? And how shall hear without a preacher? And how shall they preach, except they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. x 14, 15.) The gospel is indeed peace, and they who preach it, do indeed bring glad tidings of good things. But unless the preacher is sent, he cannot preach to the Heathen; and unless he preaches, they cannot hear; and unless they hear, they cannot believe; and unless they believe,

they cannot call on the Lord Jesus; and unless they call on His name, they cannot be saved. There is no difference between the Jew and the Greek. Neither of them can be saved without believing in Jesus. Without faith in God's Son, it is impossible the sinner should please God, and without holiness he cannot see God. Never was there yet found a pure or holy Heathen. Never was there yet known an instance of real reformation in a Pagan, except by the power of the gospel. It is absolutely impossible the Heathen should be saved without the gospel. Without that they are without God, and without hope in the world. And oh! this makes their life and their death both horrid. Hook-swinging, and pilgrimages, and beds of spikes, and widow-burnings, and sacrifices of children, are what conscience lashes them to the endurance of while they live; and then when they come to die, no light illuminates the darkness of their tomb, no Saviour's voice falls in music and mercy on their ear. Poor Heathen! torturing yourselves as long as you live, and even to your last breath, to make for yourselves an atonement, and we have never made known to you Christ's!

Now it appears to us a very great error in any christian man, to hope for the salvation of the Heathen, when the Bible gives him no warrant for such an expectation. Such a hope for the Heathen is no more the offspring of genuine christian love, than would be a like hope for unbelieving sinners in a christian land. It is a very painful thing to believe that any human soul will be lost, but if we are to allow the painfulness of this idea, as regards the nations who sin without the written law, to shut our minds to the belief of what God has made known to us respecting their future state, why should not the same distress regarding sinners here around us, drive us to the belief of universal salvation? It would surely be a much better mode of evincing the charity within us, to open our purse-strings more freely, and send them the gospel! The gospel is revealed as the only hope of salvation to men, and it is not christian charity, but it is heartless and wicked unbelief of God's truth, that leads us to hope all will be well with the Heathen, while at the same time we neglect the plain duty of publishing Christ among them.

And yet, brethren, we have to guard against another error on the opposite side. If to hope for the salvation of the Heathen, without the authority or against the authority of Scripture, be a grievous

error, and if the secret belief or hope of such a salvation be the secret cause that paralyses the arm of the Church, so that she does not stretch it out for the discharge of her commanded duty towards those perishing souls; it is equally an error, and equally an indication of unbelief, and the want of proper christian feeling, to speak flippantly of their doom. It is as heartless and wicked to pronounce the damnation of the Pagan, without feeling, as it is to proclaim his salvation without proof.

Now the cure for both these errors, is a better understanding of God's revealed truth as regards the Gentiles. And, fathers and brethren, whose but yours is the duty of instructing the Churches on this subject? And whose but yours, let us affectionately but plainly ask you, whose but yours is the blame of their not having been hitherto better taught? It is not to be doubted that the Bible reveals many a tremendous doctrine. Even christianity has its terrors accompanying and setting off its glories; even christianity no more promises life to the believer in Jesus, than it makes known death for every Christless sinner. It ought to be to us, then, an awful reflection, that millions have perished, and that millions are perishing now, to whom the Church should have long ago sent the gospel. And we are to preach to our Churches this duty which they owe to Christ and to the Heathen. It is our place, ministers of the gospel in South Carolina, to give to the Churches of this Synod, sound and scriptural instruction respecting the prospects of the Pagan world. We may think lightly of the matter now, but we shall not always think lightly of it, and Christ our Lord never, never, never lightly considered, and never will lightly consider it.

The *other cause* we have to mention why the Churches do not manifest a greater missionary zeal is, that they *know so little of the work which has been commenced in Heathen lands.* They know little of the difficulties and trials of that work. True, the idea that there is much suffering and self-denial in a missionary life, is very general among our people, but they have very incorrect notions of what kind of trials have to be undergone. Most people imagine that a deprivation of the comforts of life, is the great trial of the missionary, whereas nothing of the kind has to be undergone at many missionary stations; and whereas, such trials, when they have to be met, are not to be compared with the social and intellectual and religious sacrifices, which all Foreign missionaries without ex-

ception have to make. But looking at our own brethren of the Presbyterian Church, who have gone abroad, what do our Churches know in particular of the difficulties and trials which belong to their particular missions and missionary stations? Take the Ningpo Mission, where there are seven ordained missionaries, of whom one (the Rev. Mr. Way,) was once, for a short time, a member of this body,—how many of our people have even heard of it, or of him?—and those who have heard that there is such a mission, and that we have a representative there, how much do they know in particular about that particular work? The missionaries at Ningpo have made known their peculiar difficulties, the structure of the Chinese language, the ungodliness of foreigners from christian lands, the suspiciousness of the people, the influence of Rome, and the opium traffic; and they tell to what extent these difficulties have been overcome; but our Churches know little of these matters, and, therefore, care little. No acquaintance of a general kind, no such acquaintance as the publications of the Church would furnish, is maintained on the part of our Churches with our former brother, who is now at Ningpo, and, therefore, there is no sympathy in our Churches towards him. Or take the mission to Siam. It consists of three preachers of the gospel, and has been established for several years. Far and wide through that dark land, which Buddhism overshadows, the missionaries have spread the tidings of an eternal, all-creating God, and of his Son Jesus Christ, the Saviour of the world. They are men highly qualified to prosecute the work they have been permitted to commence. They are anxious to spend and be spent in it. And yet they will probably have ere long to turn from the Siamese, and either go to some new people, or return home. And why? How many of the Presbyterians of this Synod can answer the question? And if they have never heard of the singular embarrassment which threatens the further continuance of that mission, how can it be expected they should feel any proper, special, lively, active interest in it, any such interest as would lead them to supplicate the King of Kings, whose providence could remove the strange and the trifling obstacle, which imperiously threatens to shut them out from Siam. Well do the Board of Foreign Missions say in their last report—"How would the hearts of all our congregations be stirred within them, if this were a case of temporal, instead of spiritual distress! If our brethren stood in

Bangkok, as the almoners of our people to the Siamese famishing for food; if they were laden with our ample stores of bread for the dying, and yet found it impossible to dispense their treasures, how deeply would our best sympathies be aroused! how sorrowful would be our thoughts of the poor and starving multitudes! how earnestly would we pray for their deliverance! These, but greatly deeper, should be our feelings, as the case of the Siamese and our mission now stands before the Church."

Fathers and brethren of this Synod, if we expect our people ever to feel a proper interest in the Foreign Missionary work, we must take pains to bring them into familiar, personal, and to a certain extent, minute acquaintance, not only with the principle of that work, but with its details. The principle on which it has been commenced by our Church is this: the Heathen are perishing, and Christ has commanded his followers to publish his salvation among them, and because we claim to be such, we must take a part in the glorious enterprise. But after our people agree to the principle, they still need the details. They need to hear of the real and particular difficulties and trials of the work. They need to know its demands and necessities. We are to make them understand, not only that it was our duty as a Church to begin this work, but that our Foreign Missionary operations have now reached a point at which it must be decided, whether they shall advance or go backwards. They must hear the call which is sent from Canton and Ningpo and Shanghai and other stations, for more laborers, and more means to publish christian books and sustain christian schools. They must be made to understand, that from the nature of the case, it is impossible the work should remain stationary; that the very success of missionary labor, the very answer of the Lord to his people's prayers, will require, year by year, enlarged support on their part, both of men and means. And our people need also to have their interest excited and from time to time kept alive by those striking and encouraging incidents, which the history of Foreign missions so frequently furnishes. Picture to them, for example, a Hindoo or Mohammedan festival, bringing together a vast multitude at the junction of the Ganges and the Jumna, and shew them the missionary with his catechist and readers diligently engaged in the midst of the crowd, in pointing the deluded people to the Lamb of God, who only takes away sin. Or point them to the boys

of the school, of our brethren at Agra, catching the spirit of christian missionary zeal from their teachers, and seating themselves at their respective doors on the opposite sides of the street, in the mornings and evenings, so that the passers by shall hear them, while one asks the questions and the other gives the answers, from the beginning to the end of the Assembly's catechism; and thus sometimes, a number of people will stop and listen, and wonder, and perhaps go away to make further enquiry about these strange things. Or tell them of the Orphan Asylum of our brethren at Futtehgurh, with its Church, its schools, its tent-making and farming, its village of christian men and women, and their nearly fifty baptized children, all planted in the dreary waste of heathenism, and helping to make that moral wilderness bud and blossom as the rose. It is this kind of acquaintance with the the history, progress, prospects, difficulties and demands of the great Foreign Missionary enterprise, which by the blessing of God will make our Churches delight in the duty Christ has commanded. Their feelings thus touched, their affections thus drawn forth, their sympathies thus aroused, they will give cheerfully and largely, and what is still more important, they will send up earnest prayers both public and secret, to the great Lord of the harvest; such prayers as He taught His disciples to make for the coming of His kingdom, and the accomplishment of His will on earth; such prayers as He permits, encourages, and commands us all to make, that the people, yea! all the people might praise Him, and His way be known upon earth, and His saving health among all nations.

Ex. Com. For. Missions. { THOMAS SMYTH, JOHN B. ADGER, FERDINAND JACOBS, JOHN DOUGLASS,

[Signed for him by J. B. Adger.]

Charleston, S. C., Oct. 28th, 1851.

THE SOUTHERN BOARD OF FOREIGN MISSIONS

In Account with James Adger, Treasurer.

1850.			
Nov. 12.	By cash through	Mr. W. H. Beach, collection Juvenile Missionary Society, 2d Presbyterian Church,	$ 78 98
" 22.	" " "	Rev. J. B. Adger, Synodical collection, Upper Long Cane Church, ...$200 00	
		Aimwell Church, Harmony Presbytery, ... 3 00	
		Horeb Church, ... 10 00	
			213 00
Dec. 2.	" "	Monthly Concert collection, 2nd Presbyterian Church, 1st December, ...	17 90
" "	" " "	Mr. J. A. Enslow, Treasurer, collections Glebe-st. Presbyterian Church, ...	34 96
" 7.	" " "	Mr. Jno. B. Bull, monthly Concert collections, Willington Church, ...	20 00
" 26.	" " "	A letter dated Pickens county, Alabama, from a lady, a friend to Missions, ...	10 00
" 31.	" " "	A letter dated Lowndesboro', Alabama, for the Missionary cause in China, ...	5 00
1851.			
Jan. 8.	" "	From Wm. Wright, Ex'tor., through Messrs. Robinson & Caldwell, dividend 80 shares Farmers Bank, Baltimore, Legacy of Jno. Blair of York, ...	80 00
" 10.	" " "	Mr. H. Cameron of Marion district, collected for 2 home records and 2 Missionary Journals, ...	1 50
" 13.	" " "	Mr. W. P. McFadden, annual thank-offering of his family, ...	10 00
" "	" " "	Mr. W. P. McFadden, from Female School at Court's Tavern, ...	2 00
" "	" "	Monthly Concert collection, 2d Presbyterian Church, 5th January, ...	30 00
" 18.	" " "	Rev. P. E. Bishop, from Bethesda Church, York district, for the Press in No. India,	60 00
" 20.	" " "	Mr. G. T. Snowden, annual collection, 1st Presbyterian Church, Columbia, ...	179 75
" 22.	" " "	Mr. A. O. Norris, Treasurer of Presbytery of South Carolina, as follows:—Rock Church, $25 87; Dr. Jno. H. Logan, $1; Warrior's Creek Church, $4 50, ..$31 37	

		New Harmony Church, $5 05; Friendship Church, $10; Rocky Spring Church, $10,..... 25 05	
		Collection at Presbytery at Spartanburg, $16 87; Greenville Church, Abbeville, $36 95,..... 53 82	
			110 24
Jan. 24.	By cash through	Mr. J. B. Bull, monthly Concert collections at Willington Church,.....	20 00
" 29.	" " "	Mr. Jno. Knox, Treasurer, annual collection, Pleasant Grove Church, Bethel Presbytery, Chester district,.....	30 00
Feb. 1.	" "	Contribution of Rev. A. J. Witherspoon,...	50 00
	" " "	Rev. J. B. Adger, colored congregation,...	15 00
" 5.	" "	Contribution of Dr. James Morrow,.....	1 50
" 6.	" " "	Gen. S. R. Chandler, from two members of Concord Church, viz: from Mr. L. McFadden, $10; Dr. R. R. Durant, $10,...	20 00
" 12.	" "	Monthly Concert collection, 2d Presbyterian Church, 9th February,.....	31 10
" 15.	" " "	Mr. Strobell, collections at a Society in Spartanburg for Foreign Missions,.....	27 00
" 18.	" " "	Rev'd. John Douglass, from James Island Church, viz: Ladies' Society for 1850, $16 50; collected from congregation, $13 68,.....$30 18	
		Donation of Rev'd. Jno. Douglass for 1850,..... 40 00	
			70 18
" 26.	" " "	Mr. Jno. F. Matheson, annual contributions from Harmony Presbytery of Cheraw Church, $204 50; Indiantown Church, $9 50; Darlington Church, $83 65,....	297 65
Mar. 3.	" "	Semi-annual collection of Presbyterian Sunday School, Yorkville, S. C., for distribution Bible in No. India,.....	9 00
" 6.	" " "	Mr. Jno. F. Matheson, collection of Salem Black River Church,.....	119 34
" 9.	" "	Monthly Concert collection, 2d Presbyterian Church, 2d March,.....	26 26
" 13.	" " "	Rev. M. Girardeau, Missionary collection at Wiltown Presbyterian Church,.....	37 00
April 4.	" " "	Rev. E. P. Palmer, from Waxhaw Church, $6; Lancaster Chuch, $3; Six Mile Creek Church, $2,.....	11 00
" 9.	" " "	Rev. W. B. Davies, from Beersheba Church, $13 65; Bullock's Creek Church, $5 45,	19 10

April 17.	By cash through Rev. J. B. Adger, from Beech Island Ch. through Saml. Clark, Esq., $18; from Rev. Mr. Adger's colored congregation, $10,	28 00
" " " "	Mr. J. B. Bull, monthly Concert collection, Willington Church,	20 00
" 18. " "	Mr. Jno. F. Matheson, from Mount Zion Church, $118; Williamsburg Church, $74, $192 00	
	Less premium and postage, 55	191 45
" 19. " "	Rev'd. T. A. Hoyt, collection of Lebanon Church, $34; Salem L. R. Church, $31,	65 00
" 23. " "	Rev. W. Banks, collection from Catholic Church, Chester district,	40 00
" 28. " "	Mr. W. Vardell, collection of the Juvenile Missionary Society, 2nd Presbyterian Church, Charleston,	118 62
" " " "	Rev. S. L. Watson, annual collection of the Church of Bethel, Bethel Presbytery,	35 00
" 30. " "	Rev. J. H. Saye, a donation from Unionville Church,	15 00
May 1. " "	W. C. Dukes, collection Hopewell Church, Marion district,	60 00
" 2. " "	Rev. E. P. Palmer, from Waxhaw Church, $1; Lancaster Church, $1; Six Mile Creek Church, $1,	3 00
" 3. " "	David Milling of Fairfield, S. C. from Richard Nason, Mississippi,	5 00
" 7. " "	Mr. A. W. Miller, from Fishing Creek Church,	46 25
" 14. "	Monthly Concert collection, 2d Presbyterian Church, Charleston, 11th May,	44 25
" 16. " "	Mr. Hector Cameron, E. A. Gregg's subscription to Journal Missions,	50
June 2. "	Monthly Concert collection, 2d Presbyterian Church, Charleston, 1st June,	13 87
" 5. " "	Mr. J. B. Bull, monthly Concert collection, Willington Church,	20 00
" 6. " "	Mr. Andrew Crawford, monthly Concert collections, Presbyterian Church, Columbia,	108 43
" 9. " "	Mr. A. W. Miller, from Fishing Creek Church, $1; Cedar Shoals Church, $7 50,	8 50
" 12. " "	Rev. D. G. Auld, annual collection, Purity Church, Chesterville, S. C., for Foreign Missions,	51 00

June 20.	By cash through Mr. J. H. Saye, donation from Cane Creek Church, Union district,.....		3 00
July 17.	" " "	Mr. J. B. Bull, monthly Concert collection, Willington Church, Abbeville,.....	20 00
" 26.	" "	From monthly Concert collection, 2nd Presbyterian Church, Charleston, for July,...	17 59
" 31.	" " "	Rev. J. M. Anderson, from Miss Mary Huchison, Ebenezerville, S. C.,.....	30 00
Aug. 20.	" " "	Mr. J. F. Matheson, from Midway Church, $8; Indiantown Church, $11,.....	19 00
Sept. 10.	" " "	Mr. Jno. Workman, Treasurer, collections taken in Bethesda Church, Camden,....	63 76
" 15.	" " "	Rev. W. Banks, from a pious female member of Pleasant Grove Church, Chester district, to be appropriated in sending Bibles and Tracts to the Heathen,.....	5 00
" 19.	" "	Monthly Concert collection, 2d Presbyterian Church, 4th August,.....	11 03
Oct. 9.	" " "	Rev. Edward Palmer, collection at Walterboro', Presbyterian Church, for past summer,.....	37 00
" 13.	" "	Monthly Concert collection, 2d Presbyterian Church, for Sept. 1st,.....	40 70
" "	" "	Monthly Concert collection, 2d Presbyterian Church, for October,.....	30 05
" 14.	" "	Collection Rev. J. B Adger's colored congregation,.....	11 00
" 20.	" " "	A. Crawford, Esq., Treasurer, collections Presbyterian Church, Columbia,.....	50 85
" 21.	" " "	Rev. J. Douglass, from James Island, Presbyterian Church, monthly Concert, $49; Ladies' Sewing Society, $22 50; Donation Rev. Jno. Douglass, $40,.....	111 50
" 22.	" "	Account semi-annual dividend on 80 shares Farmers Bank, Baltimore, being legacy of John Blair of York,.....	83 53
" 24.	" "	From Charleston City Court Jury,.....	3 50
" 27.	" "	Collection of colored congregation of Rev. J. B. Adger,.....	3 00
" "	" " "	Mr. Thomas H. Dewees, collection of Juvenile Missionary Society of 2nd Presbyterian Church Sabbath School, since 1st April last,.....	115 00

Appropriated as follows:

1850.

Dec. 11. To paid Executive Committee's order, to pay Rev. John F. Lanneau, for his draft on W. Rankin, Jr., Esq., Treasurer A. B. F. M., account his salary as agent,...$100 00

1851.

Oct. 28. To paid Executive Committee's order, to remit the balance of funds in hand. Remitted in James Adger & Co.'s draft, on Brown, Brothers & Co., N. York, favor of Wm. Rankin, Jr, Esq., Treasurer, payable on presentation for $3044 01, at 3-4 per ct. prem., ... 3066 84

$3166 84 $3166 84

E. E.—Charleston, 28th October, 1851.

JAMES ADGER, *Treasurer.*

We have examined the above account and vouchers for the same, and find them correct.

W. C. DUKES,
J. M. CALDWELL.

Charleston, October 28, 1851.

Pastoral Letter on the Observance of the Sabbath,

To the Churches and Church members within the Synod of South Carolina:

DEARLY BELOVED BRETHREN—In drawing your attention to the subject of the Christian Sabbath, we only fulfil the duty of a faithful Pastor, who bringeth out of his treasure, things *old* as well as new. "*Gutta cavat lapidem*"—and upon the operation of this law, by giving line upon line, must we chiefly rely to wear an abiding moral impression upon the face of society. It is a consolation to know that what is old is not necessarily trite; as it is no slender proof of the divine origin of Christianity, that no reiteration of its sacred topics can exhaust their interest or importance. While, therefore, it may not be possible to throw light upon the *doctrine* of the Sabbath, it will perhaps be easy to enforce its *practical observance*, by much that is peculiar to the age in which we live.

In the discussion of a familiar subject, this special advantage will sometimes accrue, that its fundamental principles may be assumed as already proved and acknowledged. We shall not, for example, pause at the threshold to establish the divine institution of a day of rest. It is a fact now distinctly recognized by the Christian world, that God did cease from the work of creation at the close of the sixth day, and did thus consecrate the seventh as a

holy rest to man. Even the light labours of Paradise, which never brought fatigue, were, on this day, remitted; and man's constant worship became more emphatic and devout as, on this day, he contemplated the glory of the Creator in the glory of His works.

It is equally unnecessary to array the physiological proof, that a weekly vacation from toil is required to repair the energies both of man and beast. To the skeptical it must suffice here to say, that a large induction of particular facts has fully established the natural law, that the sons of toil, in addition to the hours of repose which night affords, need the supplemental rest of a weekly Sabbath. In all departments of labor, whether mental or mechanical, both the schemer and the operative, and the very beasts of burden, wear out the faster for unremitting exertion. Even while retaining their physical capacity, there is cumulative evidence to show, that through a given term of sufficient length, the amount of productive labour will be in favour of those who intercalate one day of rest amidst six of toil. For a similar reason, we pass over the subordinate advantages of the Sabbath, in the cleanliness it promotes, the health it invigorates, its kindly influence upon the affections and charities of home, and the general benefits, intellectual and moral, which it diffuses through all orders of society. We omit these minor topics, for the sake of brevity, to ascend directly to the religious uses of this holy day.

It is worthy of note, that in every form of religion established by God among men, the Sabbath has stood forth its most conspicuous monument. In the religion of nature, which was strictly a religion of law, and had respect to man in his primitive holiness, the Sabbath was the only ordinance of worship. There was the law written upon Adam's heart; there was the tree of temptation for the proof of his obedience; there was the sacramental tree of life, the seal of the covenant and its blessings, instantly forfeited upon transgression; but amidst them all rose the Sabbath, itself the sign of a more perfect rest, the great comprehensive institute of natural religion, embodying the worship which man owes to God, and embracing that obedience to His law, which was its fundamental element. It was eminently proper that man should thus bring, in the *worship* of the Sabbath, a pledge of his soul's deepest homage to God. But this was not all; in its *repose* also, he brought a religious tribute of that very life and being which God had bestowed. In the

gift of Immortality, God set the seal of His own image upon the existence which He gave to man. If it was not self-being, since this could not be given, it was at least ceaseless being; and this natural endowment is placed as the stake of man's obedience, which the law covers with its mortgage. Now, it is of this very being, thus consecrated by the seal of God's image, and placed as the pawn to be redeemed only by perfect obedience to the divine law, that man, in the repose of the first Sabbath, offered the first fruits to God; and ever as this weekly day of rest recurs, is there presented a perpetual wave-offering before the Lord, by which our whole time and life are surrendered to Him, and anew received at His hands.

After the apostacy, the Sabbath was still left, the only portion of time exempted from the curse of labour, which doomed the transgressor to live by the sweat of his brow. Thus as a symbol of the grace which should effect a final and perfect deliverance from the entailed curse, it passed from the religion of nature into the religion of grace. It gleams with sufficient distinctness amidst the fragmentary records of the Patriarchal age, and was incorporated in the Mosaic dispensation, with such fullness, as to give occasion for the theory, that all earlier notices of it were in anticipation of this its only true inauguration. It has been remarked by another, that "the observance of the Sabbath was the first moral duty enjoined upon the Israelites after the Exodus, and was made the memorial of that event, as previously it had commemorated the creation of the world: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; *therefore*, the Lord thy God commanded thee to keep the Sabbath day." (Deut. 5; 15.) While it became thus the memorial to the Israelites of a particular event in their history, it was also a public declaration before the nations, of their allegiance to the true God, and a renunciation of Idolatry: "verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." (Ex. 31: 12,) Indeed so manifestly did the Sabbath enter among the institutes of Judaism, that the boldest assault made upon it in after ages was the doctrine, that it was peculiarly a Jewish ordinance, and passed into oblivion with the other shadows of the same economy.

It can however be made apparent, that instead of becoming thus

obsolete, it passed over a permanent statute into the Christian dispensation. As in Judaism, the Sabbath was a monumental pillar bearing the record of Israel's redemption from Egypt, so Christianity engraves upon it the sinner's redemption from hell, through a Saviour's resurrection. By a change only in what was positive, and not moral, in the command, its transfer from the seventh to the first day of the week proclaims "this same Jesus hath God raised up, whereof I am witness." But the Sabbath which commemorates the consummating act, is equally the memorial of that entire redeeming work undertaken by Christ upon the earth. Thus in the religion of grace, as in the religion of nature, the Sabbath lifts itself like some proud obelisk, all covered with inscriptions of man's duties to his God, and of God's rich grace to man. So complete is the identity between the Sabbath and the gospel it attests, as to have extorted the confession, that till the former was destroyed, it was hopeless to overturn the latter; and infidel France was instigated to rob it of its sacred associations, by the substitution of a tenth day of rest and pleasure.

To neglect the Sabbath, therefore, is to ignore the Deity as the object of worship; while to cancel it, would be to efface all religion, whether of law or of Grace. It is upon this, the highest ground, we suppose, that God vindicates His Sabbaths with such holy jealousy. Said Nehemiah to the nobles of Judah after the captivity, "What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not the Lord our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel, by profaning the Sabbath." (Neh. 13: 17, 18.) Or, if we prefer to read it in the language of blessing and promise, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a Delight, the Holy of the Lord, Honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: thou shalt then delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it." (Isa. 58: 13, 14.) Upon this, then, we build the strongest appeal to a pious heart, for the conscientious observance of this day. If in the rest of the Sabbath, we bring, as it were, a handful of our very life to consume it upon God's altar, who shall advocate the sacrilege

of withdrawing the sacrifice? If in its holy worship, we bring a pledge of perpetual homage to our maker, who that has a soul will cancel that devotion? If it is the memorial of our Saviour's rest in the work of redemption, who that has had fellowship with Him in his passion, will despise the token? If it be the earnest of final deliverance from sin and death, who that has a hope of pardon will refuse the guaranty? If it points the weary Christian through all his pilgrimage to the rest and worship of the upper Temple, who will not lean with comfort upon this staff and find support? In a word, if the Sabbath be thus blended with a Christian's most pleasant associations, with his present joys and future hopes, who that has been renewed by the Holy Ghost can be found to depreciate it? It must, therefore, be from superficial acquaintance with the obligations of this day, and from oversight of its relations to Christian life and worship, that all violation of it within the Church must be traced. We cannot believe that an enlightened conscience will surrender the Sabbath to the easy pleas upon which it is so frequently profaned.

But it is not enough by these Christian motives to enlist the Christian conscience for the regulation of individual conduct; we wish further, to form and express a public sentiment against Sabbath breaking by the world. In withstanding the doctrinal assaults of Infidel opposers, the Sabbath has only resisted one of its double dangers. The more fearful hazard of obliteration through the covetousness of men, it must perpetually incur. The mountain crag which has bared its head to the storms of forty centuries, may yet be undermined at its base, and sweeping downward with the avalanche, spread ruin in its path. So the Sabbath which, from the birth of time, has lifted its testimonial spire, pointing to the heavens amidst the howlings of Atheism, may yet be washed from its base, by the unchecked currents of worldliness and vanity. We allege that this danger increases with the advance of science, and the progress of art. Occasional breaches of the Sabbatic rest, may always be expected to occur; but the very circumstance, that they are exceptional and not stated, carries along with them a check upon the evil. The very departure from one's ordinary policy will suggest an inquiry as to its propriety. The man is immediately sisted at the bar of his own conscience, compelled either to repudiate the settled policy of his life in keeping the Lord's day, or else to

justify this occasional violation of its sacred rest. In the same way, the apparent inconsistency between the two, brings up the whole subject for adjudication before the Christian public, who are compelled to render a decision. Thus the usual observance of the day will be a standing protest against its occasional breaches. But in those employments where there is a foreseen and fore-pledged violation of the Sabbath, in which the din of labor is unremittingly heard, it may easily fall into desuetude, and, in course of years, be forgotten. In the march of civilization, and in the consequent multiplication of the mechanical arts, those occupations become more and more numerous. It would perhaps astonish those, who have paid little attention to this matter, to know how large the catalogue of such is already swelled. In the blowing of glass, the smelting of iron, the boiling of sugar, the printing of daily newspapers, the publication of legislative records, the postal arrangements of the country, the plying of steam vessels between contiguous ports, the working of rail-roads, and the operation of the telegraph, we have sufficient examples of a large class of employments, in which, upon the plea of a coercive necessity, the Sabbath is habitually violated.

The momentous question now arises, how shall the Christian world act in regard to these occupations? Can any broad principles be stated, which shall guide Christian men in their individual conduct, and direct the Church in the exercise of salutary discipline? God's reservation of the Sabbath to his own use is so clear, and his propriety in it so indefeasible, that the whole question must be remitted to his decision. According to the Scriptures, there are but two grounds upon which the Sabbath can be vacated, either *the law of necessity*, or *the plea of mercy*. These pursuits will scarcely be covered by the mantle of the latter, nor be successfully advocated upon the authority of the former. Grant, for example, that by the intermission of the Sabbath, the furnaces of glass and iron cool down to such a temperature, that an entire day will be consumed in heating them again to the working point; nothing more is proved than the disadvantage arising from the loss of one-sixth of time, during which labour and capital are unproductive. All kinds of business lie under peculiar disadvantages, of one kind or another, which are taken into account in estimating the value of their productions. If a Christian man, labouring productively five-sixths of his time, cannot compete with those who labour seven-sixths, there is perhaps

no alternative but to exchange his calling for another, in which he may have less profits, and a sounder conscience. In other words, we uncover an important distinction, that to make out a sacrifice is not to prove a necessity. We greatly fear that a large proportion of Sabbath breaking, especially on the part of professing Christians, is traceable to the neglect of this distinction. A man, for instance, is unexpectedly delayed upon a journey, perhaps almost within sight of his home—to tarry by the way will involve much inconvenience and discomfort, and perhaps pecuniary risk or loss—then add the anxieties he may feel about wife and children, and he is at once flattered into the belief of a stringent necessity upon him to violate God's law. Beloved brethren! How often must it be repeated, that a Christian profession, from first to last, involves sacrifices frequent and severe! Whoever assumes it, does in act and in form place himself on God's altar, a whole burnt-offering. He is "bought with a price," and the vow is taken with awful solemnity, as in the court of Heaven to "glorify God in his body and his spirit, which are God's." And surely we are inattentive observers of Divine Providence, if we do not discover many circumstances in our life ordered expressly to test the sincerity and value of this profession. We have offered all in sacrifice to God, our time and life and being, and when an emergency shall arrive, putting our religion to the proof, shall we plead against the claims of God upon His own day, the sacrifice involved in some partial loss of interest or comfort? Shall we not rather feel that God affords us a fit opportunity of practically renewing our covenant, and fulfilling our vows of self-consecration; and that ample compensation is enjoyed in the privilege of bearing an honorable testimony in behalf of all religion, in the testimony which we bear for the Sabbath?

So much for those employments, in which the issue lies only between larger and smaller degrees of profit, and where the intermission of labour one day in seven is not an insuperable bar to their prosecution. In those few and insulated cases, where this result would accrue—as, for example, in those mines where the pumps must be incessantly engaged to prevent their filling with water—a lower ground, may perhaps be taken. If a Christian man is not constrained to forsake the employment, let him perform no other labour than is required. If he must work the pumps, let him not work the mine. It is a wide leap from the necessary

labour which will only keep the mine open, to the voluntary labour which adds to his wealth. And let the former be so arranged that neither man nor beast shall be entirely defrauded of the rest which God has secured to them, by the most sacred of all charters.

The cases which have been considered, are supposed to lie wholly within the individual choice and discretion; the question of duty, however, becomes more complicated when we are implicated in a joint violation of the Sabbath, with others over whom there is little or no control. Take as examples the breach of the Sabbath, by a Stock Company, in the operations of a rail road or steam ship, and the transmission of the mail by the direction of Government. The Church and the world are so bound together by the common ties of society, that perhaps the interests of both cannot entirely be separated. The resources of a country cannot be developed, nor internal improvements conducted upon any large scale, without combining the pious and the profane, as citizens, in the same associations. The violation of the Sabbath is moreover oftentimes so collateral a result, that it could not readily be anticipated. How far Christian men should make the observance of the Lord's day a condition precedent of their co-operation, we will not here undertake to say; though we must believe the numerical importance of pious men, in this country, could they only be united in this matter, would control the whole subject. In this aspect, we cannot feel that pious stockholders in our Sabbath-breaking corporations are guiltless, unless each man can appeal to conscience, that he employs his influence in a ceaseless struggle against this injurious practice. It is freely granted, that in very extended operations, where the details are numerous and minute, and where the efficiency of the whole depends upon the nicest harmony of a great many parts, it is not easy to secure the letter of the Sabbath; and that in attempting this, the spirit of the Sabbath will sometimes be in danger of betrayal. Take, as the best illustration of this, our postal arrangements, which like a fine network, cover this continent. It will be glory enough for that Christian statesman, who shall display his administrative talent in fitting together the nice adjustments of this system, so that the whole shall come instantly to a dead pause, without derangement or shock to any of its parts. But suppose only six days in the week, and the year shortened by the subduction of its fifty Sabbaths; who can doubt but that a schedule would be framed with reference

to this curtailment; and that, in this diminished period, the week's work would be done harmoniously as now? Yet in fact, man has but six days in every week. The seventh is God's, by the special reservation of it to himself, and by his solemn interdict upon all human appropriation of the same. Stock Companies and Governments, therefore, precisely as individuals, should cast their plans of labor, as though the Sabbath was not. Save for the purposes of rest and worship, the Sabbath indeed does not exist. While, however, governments continue to offer a premium for Sabbath breaking, by the temptations which they present, it only remains that Christian men shall guard carefully against individual participation in this guilt; and that the voice of remonstrance shall go out from every heart, waking the echoes of conscience in the breasts of ungodly rulers, until the Sabbath shall be crowned over the days, even as Christ is crowned over the creatures.

In connection with this topic, it may be considered a subject of congratulation, that in this State there has been no legislation adverse to the Sabbath day; although in the successive constitutions which have been adopted, the formal notices of it have been less and less distinct. In the famous "Fundamental Constitutions," drawn up in 1669, for the Lords Proprietors, by the celebrated philosopher, John Locke, but which were never ratified by the General Assembly, no man was permitted to become a freeman in Carolina, or to hold an estate, who did not acknowledge the divine existence, and the necessity of solemn and public worship; and no assembly of men could be considered a Church, except upon the recognition of these three principles: that there is a God—that He is to be publicly worshipped—and that all men, upon the call of their rulers, are to bear witness to the truth, with such religious formalities as shall be prescribed by the communion to which they belong. The recognition of the Sabbath was equally implicit in the Constitution of 1778, which tolerated all persons and societies that acknowledged a God and a future state of retribution, and practised public worship. It moreover declared the Christian Protestant religion to be the established religion of the State, and refused to incorporate any religious society which did not subscribe the five following articles: the existence of God, and a future state of rewards and punishments—that God is to be publicly worshipped—that the Christian religion is the true religion—that the Scriptures

of the Old and New Testaments are of divine inspiration, and the rule of faith and practice—and the duty of all men to bear witness to the truth in Courts of Justice. The Constitution, however, of 1790, which is now of force, simply allows the freest exercise of religious profession and worship to all mankind; provided, that this liberty shall not degenerate into acts of licentiousness, and justify practices inconsistent with the peace and safety of the State.

If we turn from written Constitutions, which are of course the paramount law of the land, to special enactments, we shall discover the same general favour towards the Sabbath, together with the same gradual enlargement of individual liberty in its observance. All those Statutes framed during our Colonial history, enjoining upon certain penalties, attendance upon the Parish Church, have been abrogated in the dissolution of an Established Church. Other Statutes of the same date, without formal repeal, have probably become obsolete; such as the Act forbidding all travel on the Sabbath—all sports and pastimes—and the working of a slave, except for necessary household purposes. Still, other laws, of the same venerable age, (1712,) are unquestionably operative at this day: as for example, those forbidding merchandize to be cried on the Sabbath, or exposed for sale; and that restricting all warrants, or writs, or processes, from being served on this day, except for treason, felony or breach of the peace. In the most recent published volume of Law Reports, may be found a case which excited at the time of trial a profound interest, because of the principle involved. An appeal was carried up from the Court of Law, and was argued before the Court of Errors, upon the single plea, that the verdict was rendered 50 minutes after 12 o'clock on Saturday night, and was therefore void. Although the verdict was sustained, and the decision seemed to be rendered against the letter of the Sabbath, it is gratifying to notice throughout the opinion rendered by the higher Court, a clear recognition of the legal maxim "dies Dominicus non dies juridicus," and a desire to carry out the spirit of the Sabbatic rest. It will be found upon investigation, we imagine, that the whole course of public legislation and of judicial decision has been to support the authority of the Sabbath, and that if our Legislatures and Courts of justice are offenders against this day, it is not so much by their formal deliverances, as by their practical arrangements. Their public sittings have been so appointed as to necessi-

tate sometimes, the travelling of judges, lawyers, jurors and witnesses, certainly further than a Sabbath day's journey. This evil, however, will be considerably abated, by the facilities of travel which every day become greater; as unquestionably it might have been always abridged by greater tenderness of conscience in the parties implicated. While, however, acknowledging the wholesome drift of legislation, in this State, upon this subject, it will avoid misapprehension to mention the ground upon which this legislation is based. If we mistake not, the Sabbath is brought under the shield of the law, and its authority upheld, solely upon the footing of a municipal institution. To enforce its claims as a religious ordinance, would, in the opinion of our civilians, encroach upon that unrestricted liberty of conscience guarantied to all men. We will not take up, on the heel of this letter, already too extended, so difficult a subject as the proper relations of civil government to religion. But as man's religious nature, and his subjection to the divine law, afford the only basis of human government, we do not see why our magistrates, our judges, and our law-givers, should hesitate in avowing themselves the representatives of a Christian people. Though it be civil government which they administer, it is the civil government of a Christian nation; and whatever be the statutes and decisions of rulers and judges, a government must practically bow to the deep religious convictions of the masses, or else sweep away the only foundation of its own power.

In conclusion, beloved brethren, we suggest, without attempting to expand them, several general motives, by which the strict observance of the Lord's day may be urged upon the consciences of Christian men.

1. The first is, as has been fully represented above, that this day is the memorial of all worship of the living God; under every form of religion it has been distinctly recognized, and must, therefore, be cherished as the munition and defence of Christianity.

2. The only pleas upon which the rest of the Sabbath can be invaded, are those of necessity and mercy; and these, from the nature of the case, must be left to the judgment and conscience of each individual. In the great majority of cases, the circumstances upon which the decision must rest, cannot be fully known, save to the person himself. This throws a Christian man upon his conscience, as men of the world are sometimes thrown upon their

nonor. Whenever we are called thus to defer to the conscientiousness of others, and to suspend our own right of judgment, this imposes a corresponding obligation upon all who are thus trusted, not to deceive the confidence which is felt in their integrity.

3. Sabbath-breaking, on the part of professing Christians, unquestionably falls within the proper discipline of the Church; and yet all such discipline is void, and perhaps hurtful, if not supported by a deep religious conviction underlying it. The forms in which the Sabbath is likely to be dishonored by members of the Church, are not those more gross and profane breaches of which ungodly men are guilty, but, on the contrary, violations in defence of which much can plausibly be urged. If, therefore, a deep and pervading conviction of the sinfulness of these has not obtained, the discipline of the Church will be set at nought. The Church is thereby thrown into this unpleasant dilemma: either by suppressing discipline, to connive at the breach of God's law in her communion; or else by enforcing it, to divide and alienate those whom she desires to restrain and guide.

4. There is no reasonable hope of rescuing the Sabbath from open profanation by the world, unless the Church shall be strenuous in its defence. The honest and unswerving convictions of pious men, must form the nucleus of a correct and powerful public sentiment, if it is ever created.

5. It is idle to expect the Sabbath to be kept even with decent external respect, when the institutions of the gospel are not enjoyed. Not to insist upon the fact fully developed in the preceding pages, that the Sabbath is appointed as a day of worship, as well as of rest, it does not secure even the latter, where the gospel is not preached, and its ordinances are not enjoyed. The great aim must be to provide ample means of religious instruction to every community; and by their silent yet resistless operation, to secure that reverence for this day, which the law of God requires.

Report on Slavery.

It will be remembered that at the Sessions of this Synod in Columbia, in 1847, a series of resolutions was presented, setting forth the relations of the Church to slavery, and the duties respectively of masters and servants. After some discussion, it was deemed advisable to appoint a committee to take the whole subject into consideration, and submit a report, somewhat in the form of a circular letter, to all the churches of Jesus Christ throughout the earth, explaining the position of Southern Christians, and vindicating their right to the confidence, love and fellowship of all who every where call upon the name of our common Master. The design of appointing this committee was not to increase, but to allay agitation. It was evident that a strong public sentiment, both in Europe and America, had been organized, and was daily growing in intensity, against institutions which we had inherited from our fathers, and against which we felt no call, either from religion or policy, to enter a protest. We felt it to be due to Christian charity to make an effort, however unsuccessfully, to disabuse the minds of brethren, with whom we were anxious to maintain the unity of the spirit in the bonds of peace, of prejudices and misapprehensions which we were confident had misled them. Events have taken place, since the appointment of the committee, which invest the subject with additional importance. At that time the greatest danger immediately apprehended was a partial alienation, perhaps an external schism, among those who were as one in a common faith. But now, more portentous calamities are dreaded. The determined zeal with which a policy founded, for the most part, in the conviction that slavery is a sin, is pressed upon the Federal Legislature, justifies the gloomiest forebodings in relation to the integrity of the Union and the stability of our free institutions. The question has passed from the Church to the State; it is no longer a debate among Christian ministers and Christian men as to the terms of communion and the rights of particular communities to the Christian name. It is now a question as to the equality of the States which compose this great commonwealth of nations, and the obligation of the charter which binds them in federal alliance. The immense importance which, in this aspect, is given to the subject, has induced the Chairman of

your Committee to present, upon his own responsibility, the following thoughts. He has been unable to consult the brethren who were appointed with him. And as he is deeply convinced that the position of the Southern, and perhaps, he may say, of the whole Presbyterian Church, in relation to slavery, is the only position which can save the country from disaster and the Church from schism, he is quickened, by the double consideration of patriotism and religion, to record opinions which, however hastily expressed, have been maturely weighed.

I. The relation of the Church to slavery cannot be definitely settled without an adequate apprehension of the nature and office of the Church itself. What, then, is the Church? It is not, as we fear too many are disposed to regard it, a moral institute of universal good, whose business it is to wage war upon every form of human ill, whether social, civil, political or moral, and to patronize every expedient which a romantic benevolence may suggest as likely to contribute to human comfort, or to mitigate the inconveniences of life. We freely grant, and sincerely rejoice in the truth, that the healthful operations of the Church, in its own appropriate sphere, react upon all the interests of man, and contribute to the progress and prosperity of society; but we are far from admitting either that it is the purpose of God that, under the present dispensation of religion, all ill shall be banished from this sublunary state, and earth be converted into a paradise, or that the proper end of the Church is the direct promotion of universal good. It has no commission to construct society afresh, to adjust its elements in different proportions, to re-arrange the distribution of its classes, or to change the forms of its political constitutions. The noble schemes of philanthropy which have distinguished Christian nations; their magnificent foundations for the poor, the maimed and the blind; the efforts of the wise and good to mitigate human misery, and to temper justice with mercy in the penal visitations of the law; the various associations that have been formed to check and abate particular forms of evil, have all been quickened into life by the spirit of Christianity. But still it is not the distinctive province of the Church to build asylums for the needy or insane; to organize societies for the improvement of the penal code, or for arresting the progress of intemperance, gambling or lust. The problems which the anomalies of our fallen state are continually forcing on philanthropy,

the Church has no right directly to solve. She must leave them to the providence of God and to human wisdom, sanctified and guided by the spiritual influences which it is her glory to foster and cherish. The Church is a very peculiar society—voluntary in the sense that all its members become so not by constraint, but willingly; but not in the sense that its doctrines, discipline and order are the creatures of human will, deriving their authority and obligation from the consent of its members. On the contrary, it has a fixed and unalterable constitution; and that constitution is the word of God. It is the kingdom of the Lord Jesus Christ. He is enthroned in it as a sovereign. It can hear no voice but His; obey no commands but His; pursue no ends but His. Its officers are His servants, bound to execute only His will. Its doctrines are His teachings, which He, as a prophet, has given from God; its discipline His law, which He as king has ordained. The power of the Church, accordingly, is only ministerial and declarative. The Bible, and the Bible alone, is her rule of faith and practice. She can announce what it teaches; enjoin what it commands; prohibit what it condemns, and enforce her testimonies by spiritual sanctions. Beyond the Bible she can never go, and apart from the Bible she can never speak. To the law and to the testimony, and to them alone, she must always appeal; and when they are silent, it is her duty to put her hand upon her lips.

These principles, thus abstractly stated, are not likely to provoke opposition: but the conclusion which flows from them, and for the sake of which we have here stated them, has unfortunately been too much disregarded; and that is, that the Church is not at liberty to *speculate*. She has a *creed*, but no *opinions*. When she speaks, it must be in the name of the Lord, and her only argument is, *thus it is written*.

In conformity with this principle, has the Church any authority to declare slavery to be sinful? Or, in other words, has the Bible, any where, either directly or indirectly, condemned the relation of master and servant as incompatible with the will of God?

We think there can be little doubt that, if the Church had universally repressed the spirit of speculation, and had been content to stand by the naked testimony of God, we should have been spared many of the most effective dissertations against slavery. Deduct he opposition to it which has arisen from sympathy with imaginary

sufferings, from ignorance of its nature, and misapplication of the crotchets of philosophers—deduct the opposition which is due to sentiment, romance or speculation, and how much will be found to have originated from the humble and devout study of the scriptures? Will any man say that he who applies to them with an honest and unprejudiced mind, and discusses their teachings upon the subject, simply as a question of language and interpretation, will rise from the pages with the sentiments or spirit of a modern abolitionist? Certain it is that no direct condemnation of it can any where be found in the sacred volume. A social element in all states, from the dawn of history until the present period, if it be the crying and damning sin which its enemies represent it to be, it is truly amazing that the Bible, which professes to be a lamp to our feet and a light to our path, to make the man of God perfect, thoroughly furnished unto every good work, no where gives the slightest caution against this tremendous evil. The master is no where rebuked as a monster of cruelty and tyranny—the slave no where exhibited as the object of peculiar compassion and sympathy. The manner in which the relation itself is spoken of and its duties prescribed, the whole tone and air of the sacred writers convey the impression that they themselves had not the least suspicion that they were dealing with a subject full of abominations and outrages. We read their language—cool, dispassioned, didactic. We find masters exhorted in the same connection with husbands, parents, magistrates; slaves exhorted in the same connection with wives, children and subjects. The prophet or apostle gives no note of alarm—raises no signal of distress when he comes to the slave and his master, and the unwary reader is in serious danger of concluding that, according to the Bible, it is not much more harm to be a master than a father—a slave than a child. But this is not all. The scriptures not only fail to condemn—they as distinctly sanction slavery as any other social condition of man. The Church was organized in the family of a slaveholder; it was divinely regulated among the chosen people of God, and the peculiar duties of the parties are inculcated under the Christian economy. These are facts which cannot be denied. Our argument, then, is this: If the Church is bound to abide by the authority of the Bible, and that alone, she discharges her whole office in regard to slavery when she declares what the Bible teaches, and enforces its laws by her own peculiar sanctions. Where the scriptures are silent, she

must be silent too. What the scriptures have not made essential to a Christian profession, she does not undertake to make so. What the scriptures have sanctioned, she does not condemn. To this course she is shut up by the nature of her constitution. If she had universally complied with the provisions of her charter, the angry discussions which have disgraced her courts and produced bitterness and alienation among her own children, in different countries and in different sections of the same land, would all have been prevented. The abolition excitement derives most of its fury and all its power from the conviction which Christian people, without warrant from God, have industriously propagated, that slavery, essentially considered, is a sin. They have armed the instincts of our moral nature against it. They have given the dignity of principle to the clamors of fanaticism; and the consequence is, that many Churches are distracted and the country reeling under a series of assaults in which treachery to man is justified as obedience to God. According to the rule of faith which gives to the Church its being, the relation of master and slave stands on the same foot with the other relations of life. In itself considered, it is not inconsistent with the will of God —it is *not* sinful. This is as much a doctrine of Christianity as the obligation of obedience to law. The Church, therefore, cannot undertake to disturb the relation. The Bible further teaches that there are duties growing out of this relation—duties of the master and duties of the slave. The Church must enforce these duties upon her own members. Here her jurisdiction stops. As a *Church*— as the visible kingdom of our Lord and Saviour Jesus Christ—she must venture to interfere no further, unless it be to repress the agitations of those who assume to be wiser and purer than the word of God. Those who corrupt the scriptures, who profanely add to the duties of the Decalogue, are no more entitled to exemption from ecclesiastical discipline than any other disturbers of the peace or fomenters of faction and discord. It is not a question whether masters can be received into the communion of the saints, but it is a question whether those who exclude them should not themselves be rejected. We are far from insinuating that abolitionists, *as such*, are unfit to be members of the Church. Slavery may evidently be contemplated in various aspects—as a social arrangement, involving a distinction of classes, like oriental caste, or European gradation of ranks—as a civil relation, involving rights, obligations

corresponding to its own nature—as a political condition, bearing upon the prosperity, happiness and growth of communities. In any or in all these aspects, it may be opposed upon considerations of policy and prudence, as the despotism of Asia, the aristocracy of Europe, or the free institutions of America are opposed, without the imputation of sin upon the nature of the relation itself. The members of the Church, as citizens and as men, have the same right to judge of the expediency or inexpediency of introducing and perpetuating in their own soil this institution, as any other element of their social economy. But they transcend their sphere, and bring reproach upon the scriptures as a rule of faith, when they go beyond these political considerations, and condemn slavery as essentially repugnant to the will of God. They then corrupt the scriptures, and are exposed to the malediction of those who trifle with the Divine testimony. The Southern Churches have never asked their brethren in Europe or in the non-slaveholding sections of their own land to introduce slavery among them—they have never asked them to approve it as the wisest and best constitution of society. All they have demanded is, that their brethren would leave it where God has left it, and deal with it, where it is found, as God has dealt with it. We insist upon it that they should not disturb the tranquillity of the State by attempting to re-adjust our social fabric according to their own crotchets, when we ourselves, the only parties who have a right to meddle, are satisfied with our condition. We do not recognize them as political apostles, to whom God has transferred from us the right inherent in every other people to manage their affairs in their own way, so long as they keep within the limits of the Divine law. If we fail in our social and political organizations—if, by consequence, we lag behind in the progress of nations, we do not forfeit our right to self-government and become the minors and wards of wiser and stronger States. It is as preposterous in our Northern and European brethren to undertake to force their system upon us, or to break up our own in obedience to their notions, as it would be in us to wage a war upon theirs, on the ground that ours is better. Slavery, as a *political* question, is one in regard to which communities and States may honestly differ. But as a *moral* question, the Bible has settled it; and all we contend for is, that being a *matter* of liberty, we should not break fellowship for difference upon other grounds. If any man, however, is not content to stand by the word

of God — if any Church will not tolerate the liberty wherewith Christ has made us free — that man and that Church cannot be vindicated from the charge of fomenting schism. They become justly exposed to censure. He who would debar a slaveholder from the table of the Lord upon the simple and naked ground that he is a slaveholder, deserves himself to be excluded for usurping the prerogatives of Christ and introducing terms of communion which cast reproach upon the conduct of Jesus and the apostles. He violates the very charter of the Church — is a traitor to its fundamental law.

We have been struck with three circumstances in the conduct of what may be called the Christian argument against slavery. The first is, that the principles from which, for the most part, the conclusion has been drawn, were the abstrusest of all speculations upon the vexed question of human rights, and not the obvious teachings of the scriptures. The second is, that when the argument has been professedly taken from the Bible, it has consisted in strained applications of passages, or forced inferences from doctrines, in open violation of the law that Scripture is its own interpreter; and the third is, that duties which the Bible enjoins are not only inadequately recognized, but forced into a system of morals whose fundamental principles exclude them.

The argument from philosophy, if the dogmas of sophists upon the nature and extent of human rights can be dignified with the title of philosophy, a Church Court cannot admit to be authoritative, without doing violence to her own constitution. It is not denied that truth is truth, whether found in the Bible or out of it, and it is not denied that there is much truth, and truth of a most important kind, which it is not the province of revelation to teach. But then it should be remembered that this is truth with which the Church, *as such*, has nothing to do. Neither should it be forgotten, that if human speculation conducts to a moral result directly contradictory of the scriptures, faith convicts it of falsehood, the word of God being a surer guide than the wit of man. When the question is whether man is mistaken or the word of God deceitful, the answer to the Church cannot be doubtful. And yet how much of the declamation against slavery, in which Christian people are prone to indulge, is founded upon principles utterly unsupported by the scriptures? One man very complacently tells us that every man is entitled to the fruit of his own labour; and that the master, in

appropriating that of the slave, defrauds him of his right. It is then denounced as a system of robbery and plunder, which every good man should labour to banish from the earth. But where is the maxim, in the sense in which it is interpreted, to be found in the scriptures? Where, even in any respectable system of moral philosophy? Where are we taught that the labour which a man puts forth in his own person is always his, or belongs to him of right, and cannot belong to another? How does it appear that what is physically his, must be legally his? Another insists on the absolute equality of the species, and can find no arrangement in harmony with reason, but that which shall reduce the race to a stagnant uniformity of condition. But where do the Scriptures teach that an essential equality as men implies a corresponding equality of state? And who is authorized to limit the application of this sweeping principle to the sole relation of slavery? It is as much the weapon of the socialist and leveller as of the abolitionist, and the Church cannot accept it without renouncing the supremacy of the scriptures; neither can she proceed, upon it, to excommunicate the slaveholder, without fulminating her anathemas against the rich and the noble. Another insists upon the essential and indestructible personality of men, and vituperates slavery as reducing human beings to the condition of chattels and of things, as if it were possible that human legislation could convert matter into mind or mind into matter, or as if slavery were not professedly a relation of man to man. The arguments from this and all similar grounds can be easily answered. It will be found, in every case, either that the principle assumed is false in itself or distorted in its application, or that the whole discussion proceeds on a gratuitous hypothesis in regard to the nature of slavery. But whether they can be answered or not, no deductions of man can set aside the authority of God. The Bible is supreme, and as long as it allows the institution, the Church should not dare to rebuke it. In a court of Jesus Christ we would not think of presenting any consideration as conclusive, but thus saith the Lord.

But when the argument is professedly conducted from the Bible, it is in violation of the great principle that Scripture is its own interpreter. It is notorious—it is indeed universally conceded, that no express condemnations of slavery have ever been produced from the sacred volume. The plan is, in the absence of any thing pre-

cise and definite, to demonstrate an incongruity betwixt the analogy and general spirit of the Bible, and the facts of slavery. Some general principle is seized upon, such as the maxim of universal benevolence, or of doing unto others as we would have them do unto us, and brought into contrast with the degradation or abuses of bond age. Or specific precepts, such as this in relation to the family are singled out, with which it is supposed slavery renders it impossible to comply. The fallacy in these cases is easily detected. The same line of argument, carried out precisely in the same way, would make havoc with all the institutions of civilized society. Indeed, it would be harder to defend from the scriptures the righteousness of great possessions than the righteousness of slavery. The same principle which would make the master emancipate his servant, on the ground of benevolence, would make the rich man share his estates with his poor neighbours; and he who would condemn the institution as essentially and inherently evil, because it sometimes incidentally involves the disruption of family ties, would condemn the whole texture of society in the non-slavholding States, where the separation of parents and children, of husbands and wives, is often a matter of stern necessity. But however the argument might be answered, it is enough for a Christian man, who compares Scripture with Scripture, to know that slavery is expressly excepted from the application of this or any other principles in the sweeping sense of the abolitionists. It is not a case left to the determination of general principles—it is provided for in the law. If the scriptures were silent in regard to it, we might appeal to analogies to aid us in reaching the will of God; but as they have mentioned the subject again and again, and stated the principles which are to be applied to it, we are shut up to these special testimonies.

Those who have been conversant with works against slavery, cannot have failed to be struck with the awkward and incongruous appearance which in these works the commands of the scriptures to masters and servants assume. They lay down principles which make slavery an utter abomination—treason to man and rebellion against God. They represent it as an enormous system of cruelty, tyranny and impiety. They make it a fundamental duty to labour for its extirpation, and yet will not venture directly and boldly, at least Christian abolitionists, to counsel insurrection or murder; they will even repeat the commands of the Bible, as if in mockery

of all their speculations. Now we ask if these commands are not forced appendages to their moral system? Are they not awkwardly inserted? The moral system of abolitionists does not legitimately admit them; and if they were not restrained by respect for the Bible from carrying out their own doctrines, they would find themselves forced to recommend measures to the slave very different from obedience to his master. Those, accordingly, who prefer consistency to piety, have not scrupled to reject these precepts, and to denounce the book which enjoins them. They feel the incongruity betwixt their doctrines and these duties, and they do not hesitate to revile the scriptures as the patron of tyranny and bondage. Admit the principle that slavery, essentially considered, is not a sin, and the injunctions of scripture are plain, consistent, intelligible; deny the principle, and the Bible seems to be made up of riddles.

Such is a general view of the Christian argument against slavery. We are not conscious of having done it any injustice. We have endeavored to study it impartially and candidly; but we confess that the conviction grows upon us, that those who most violently denounce this relation, have formed their opinions in the first instance independently of the Bible, and then by special pleading have endeavoured to pervert its teachings to the patronage of their assumptions. They strike us much more as apologists for the defects and omissions of the scriptures, than as humble inquirers, sitting at the feet of Jesus to learn His will. They have settled it in their own minds that slavery is a sin; then the Bible must condemn it, and they set to work to make out the case that the Bible has covertly and indirectly done what they feel it ought to have done. Hence those peculiar features of the argument to which we have already adverted.

To this may be added a total misapprehension of the nature of the institution. Adjuncts and concomitants of slavery are confounded with its essence, and abuses are seized upon as characteristic of the very genius of the institution.

If this method of argument is to be persisted in, the consequences must ultimately be injurious to the authority of the sacred writers. Those who have not a point to gain, will easily detect the sophistry which makes the scriptures subsidiary to abolitionism; and if they are to receive it as a fundamental principle of morals that there can be no right to the labour of another, independently

of contract. and this is the essence of slavery, they will be shut up to the necessity of denying the sufficiency and plenary inspiration of the scriptures. Like Morell, they will take their stand upon the defective morality of the Bible, and scout the idea of any external, authoritative rule of faith. The very same spirit of rationalism which has made the prophets and apostles succumb to philosophy and impulse in relation to the doctrines of salvation, lies at the foundation of modern speculation in relation to the rights of man. Opposition to slavery has never been the offspring of the Bible. It has sprung from visionary theories of human nature and society—it has sprung from the misguided reason of man—it comes as natural, not as revealed truth; and when it is seen that the word of God stands in the way of it, the lively oracles will be stripped of their authority, and reduced to the level of mere human utterances. We affectionately warn our brethren of the mischiefs that must follow from their mode of conducting the argument against us—they are not only striking at slavery, but they are striking at the foundation of our common faith. They are helping the cause of rationalism. We need not repeat that a sound philosophy must ever coincide with revelation, but what we insist upon is that in cases of conflict, the scriptures must be supreme. Man may err, but God can never lie. If men are at liberty from their own heads to frame systems of morality, which render null and void the commandments of God, we see not why they are not equally at liberty to frame systems of doctrines which render vain the covenant of grace. If they are absolutely their own law, why not absolutely their own teachers? It is, therefore, a very grave question which *they* have to decide, who, in opposition to the example of the apostles of our Lord, exclude masters from the communion of the saints, and from the hopes of the gospel.

The history of the world is full of illustrations that the foolishness of God is wiser than man. There is a noble moderation in the scriptures, upon which alone depends the stability of States and the prosperity and success of the whole social economy. It rebukes alike the indifference and torpor which would repress the spirit of improvement and stiffen society into a fixed and lifeless condition, and the spirit of impatience and innovation which despises the lessons of experience and rushes into visionary schemes of reformation. It is in the healthful operation of all the limbs and members

of the body politic that true progress consists; and he who fancies that deformities can be cured by violent and hasty amputations, may find that in removing what seemed to be only excrescences, he is inflicting a fatal stroke upon vital organs of the system. Slavery, to those who are unaccustomed to its operations, may seem to be an unnatural and monstrous condition, but it will be found that no principles can be pleaded to justify its removal which may not be applied with fatal success to the dearest interests of man. They who join in the unhallowed crusade against the institutions of the South, will have reason to repent that they have set an engine in motion which cannot be arrested until it has crushed and ground to powder the safeguards of life and property among themselves.

Deeply convinced as we are that the proper position of the church in relation to slavery is that which we have endeavoured to present in these pages, we would earnestly and solemnly expostulate with those denominations at the north who have united in the outcry against us, and urge them to reconsider their steps in the fear of God and under the guidance of His word. We ask them to take the apostles as their guide. We are solemn and earnest, not only because we deplore a schism in the body of Christ, but because we deplore a schism among the confederated States of this Union.—We know what we say when we declare our deliberate conviction that the continued agitation of slavery must sooner or later shiver this government into atoms; and agitated it must continue to be, unless the Churches of Jesus Christ take their stand firmly and immoveably upon the platform of the Bible. The people of the South ask nothing more—they will be content with nothing less.—Let the Churches take this position, and the people of the north will find their moral instincts rallying to the support of our Federal Constitution, and will give to the winds a policy founded on the profane insinuation that slavery is essentially a sin. Free-soilism is nothing but the application to politics of this unscriptural dogma. If slavery be indeed consistent with the Bible, their responsibility is *tremendous*, who, in obedience to blind impulses and visionary theories, pull down the fairest fabric of government the world has ever seen, rend the body of Christ in sunder, and dethrone the Saviour in His own Kingdom. What a position for Churches of Jesus Christ—aiding and abetting on the one hand the restless and turbulent designs of agitators, demagogues and radical reformers, and

giving countenance on the other to a principle which, if legitimately carried out, robs the scriptures of their supremacy, and delivers us over to the folly and madness of rationalism. Are our country, our Bible, our interests on earth aad our hopes for heaven to be sacrificed on the altars of a fierce fanataeism? Are laws to be made which God never enacted—doctrines to be taught which the apostles have condemned, and are they to be propagated and forced on men at the peril of every thing that is dear and precious? We conjure our brethren—for such we shall still call them—we conjure our brethren to pause. We do not ask them to patronize slavery—we do not wish them to change their own institutions—we only ask them to treat us as the apostles treated the slaveholders of their day, and leave to us the liberty which we accord to them, of conducting our affairs according to our own convictions of truth and duty. We ask it of them as Christians—as professed followers of Christ; and if this reasonable demand is refused, upon them and not upon us must rest the perilous responsibility of the disasters that must inevitably follow. We are not alarmists, but slavery is implicated in every fibre of Southern society; it is with us a vital question, and it is because we *know* that interference with it cannot and will not be much longer endured, we raise our warning voice.—We would save the country if we could. We would save the Constitution which our fathers framed, and we would have our children and our children's children, for countless generations, worship in the temple which our fathers reared. But this cannot be, unless our whole people shall be brought to feel that slavery is no ground of discord, and that in Christ Jesus there is neither bond nor free.—Would to God that this blessed consummation could be reached!

In the meantime Christian masters at the South should address themselves with earnestness and vigor to the discharge of their solemn duties to their slaves. We would stir up their minds, not that they have been inattentive to the subject, but that they may take the more diligent heed. The most important and commanding of all their obligations is that which relates to religious instruction. Food and raiment and shelter their interests will prompt them to provide; but, as the labor of the slave is expended for their benefit, they are bound, by the double consideration of justice and of mercy, to care for his soul. We rejoice that so much has already been done in imparting the gospel to this class; and we hope that the time is

not far distant when every Christian master will feel that he is somewhat in the same sense responsible for the religious education of his slaves as for the religious education of his children. The Church, too, as an organized society, should give special attention to the subject. There are many questions connected with it which ought to be gravely and deliberately considered. We have no doubt that much effort has been uselessly expended, because injudiciously applied. Of one thing we are satisfied—their religious teachers should never be taken from among themselves. There is too great a proneness to superstition and extravagance among the most enlightened of them, to entrust them with the cure of souls. Their circumstances preclude them from the preparation and study which such a charge involves. There was wisdom in the statute of the primitive Church, which allowed none but a freeman to be a minister of the gospel. To say nothing of the fact that their time is under the direction of their masters, we would as soon think of making ministers and elders, and organizing Churches of children, as of according the same privilege to slaves. They would soon degrade piety into fanaticism, and the Church into bedlam. We rejoice that the Presbyteries of our own Synod have uniformly acted in conformity with this principle; and although our success may, by consequence, be slow, it will eventually be sure.

REPORT

Of the Committee on raising a Fund for indigent families of deceased Ministers.

The Committee on the fund for the relief of indigent and superannuated ministers, and the families of deceased ministers, beg leave to report as follows:

Your Committee are deeply impressed with the importance of the subject committed to them, and although much reflection has been bestowed upon it, they have not been able to relieve it of all the difficulties that surround it.

After our Lord and Saviour had finished the work, to accomplish which He had come into our world, and was about to take His leave of it, He said unto His disciples, "Go ye into all the world, and preach

the Gospel to every creature." From that day to this His gospel has been preached, and, in obedience to His command, must still continue to be preached. When He, whilst sojourning upon the earth, sent forth His disciples to the lost sheep of the house of Israel, "and commanded them that they should take nothing for their journey, saving a staff only; no scrip, no bread, no money in their purse," He knew that they had wants like ourselves, and He evidently intended that they should be fed and clothed by those unto whom they were sent. The gospel cannot be preached without a preacher. The preacher must be supported. Whilst the minister is able to labor in the vineyard of the Lord, it may be said, with some plausibility, "the laborer is worthy of his hire;" but unto some, even upon earth, a time comes wherein they cannot work. What, then, is to be done? Charity is one of the leading characteristics of the people of God; and none are more worthy objects upon whom to bestow it, than those who, practising the precepts and imitating the example of Christ, regardless of the riches of the world, have worn themselves out in teaching His doctrines.

Much might be said upon this interesting subject—instances of neglect, destitution and distress might be given, that would almost make the heart bleed; but it is believed that this is unnecessary. The Committee take it for granted that all must be satisfied that the indigent superannuated ministers and their families should be provided for, and upon none have they stronger claims than upon the followers of Christ. But how is this necessary and commendable object to be accomplished? Unquestionably by a call upon the members of the Church for their contributions of money. Shall we wait until instances, calling for our benevolence and charity, arise, and then attempt to raise the means to supply the distressed; or shall we set about the work now, and make provision for the future? To the former there are many and strong objections. If we wait until the case arises, a larger amount must then be raised to supply the need; and if the means are then raised, it is usually done from a few, and is not likely to be continued. The past admonishes us that the means thus to be supplied are likely to be inadequate, uncertain and irregular. In the other course we have much more hope of success. By setting about the work now, though the beginning may be small and the progress of accumulation slow, yet it will be sure, and in a few years the amount will be increased

so as to place the object beyond contingency—and in after years, when the necessity comes, we will have something to fall back upon —something upon which we can draw with certainty.

In view of the past, it is evident that, simply to raise money that may be needed for the time being, and apply it to the objects of charity that present themselves, would not answer the expectations of the friends of this measure. Something more is necessary to be done. The subject readily divides itself into two parts—the raising of money for a beginning, and the proper management of it after it is raised. It should be made to accumulate until the annual interest is sufficient to answer the wants or ends contemplated. From the present indisposition of the members of the Church *to give*, it is evident that a large beginning need not be expected, and it may take some years to raise a sufficient amount—but let none be discouraged on that account, for be assured that a few years will accomplish the end desired.

In raising money for a beginning, the field of operation should be as wide as possible. If it is confined to Synod, the field will be circumscribed. The Synod is composed of all the ministers of our Church in this State, and such of the ruling elders as may be sent up by the respective Churches annually. The members of the respective Churches form no part of Synod. Your Committee have labored hard to work out a scheme by which the Synod could effect the object contemplated in as ample a manner as is desired, but but have not been able to do so. It is true that Synod, by calling upon its members, might raise some funds, and, by the appointment of a Board of Directors, might succeed in having those funds well managed. But if confined to Synod, the contributions would be by a few, and would likely be small—would fall mainly upon those who are less able to contribute, and who are entitled to be relieved, for the most part, from the pecuniary burdens of the Church.

Your Committee are of opinion that, to effect the object in view in the shortest time, the most practicable plan would be, a separate organization, in the form of a society, to be connected by its constitution with the Synod, so that its annual meetings should be held at the same time and place of the Synod, and its sphere of operations confined within the same bounds; and, with this view, they recommend the adoption of the following resolutions:

1. *Resolved*, That this Synod approves of the plan of forming a society, to be connected with the Synod, for the relief of infirm and indigent superannuated ministers of our Church, and the indigent families of deceased members.

2. *Resolved*, That each minister of our Church connected with this Synod be requested to act as an agent, and obtain subscriptions from persons willing to associate themselves together in such a society, and that they report to Synod, at its next annual meeting, what has been done in the matter.

All which is respectfully submitted:

THOS. C. PERRIN, Chairman.

November, 1851.

FORM OF ASSOCIATION.

We, the undersigned, do agree to associate ourselves together, for the purpose of forming a Society, connected with the Synod of South Carolina, for the relief of infirm and superannuated indigent ministers of the Presbyterian Church in the said State, and the distressed families of deceased ministers; the Society to be organized at the next annual meeting of said Synod, and its constitution then adopted—at which organization we shall have the right to vote upon all questions that may arise, either in person if present, or by proxy if absent. And we do hereby agree to contribute, in aid of the objects of the Society, at the time of its organization, the sums of money opposite to our names, and annually thereafter to contribute whatever sum may be agreed upon and fixed by the constitution to be formed, provided it should not exceed two dollars.